

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 5.

MAY, 1818.

VOL. XIV.

REVIEW.

CXII. *Memoirs of the Life and Writings of the Rev. Claudio Buchanan, D. D. late Vice Provost of the College of Fort William in Bengal. By the Rev. HUGH PEARSON, M. A. of St. John's College, Oxford. Philadelphia. B. and T. Kite. 1817. 8vo. pp. 539. Price \$2 75, boards.*

THE religious public of this country have regarded Dr. Buchanan as one of the great benefactors of mankind, ever since the publication of his *Star in the East*. The very great interest, excited by that sermon, was more than surpassed by the enthusiasm, with which his *Christian Researches in Asia* were read by all classes of persons. His other works have been received with that deference and respect, which are felt for the writings of an able man, successfully engaged in a good cause. All, who regard the promulgation of the Gospel among the heathen as desirable, or who love to see active and vigorous talents employed in the service of God, lamented his death. It is certain, therefore, that a respectable Memoir of so eminent and interesting a character will be perused with avidity. Such a memoir is the work before us; and though we could have wished the biographer to partake, more largely than he does, of the inimitable vivacity, which distinguished the subject of his work, we are thankful that he has given the world an authentic narrative interspersed with many judicious reflections.

Claudius Buchanan was born at Cambuslang, near Glasgow, Scotland, in the year 1766. His father was a man of respectable learning and excellent character, and was highly esteemed as a faithful and laborious teacher of youth. His mother was a pious and sensible woman, whose father became hopefully religious, in consequence of Mr. Whitefield's preaching in Scotland, about the year 1742. At the age of seven young Buchanan was sent to a grammar-school, where he staid till he was fourteen. Two years after, he proceeded to Glasgow, where he pursued the studies of the place, with some interruption, for two or three years. When not at school, or college, he was employed as a private tutor in the families of gentlemen. The occasion of his leaving Scotland was an imprudent attachment to a young lady, who was superior to himself in rank and fortune. In consequence of this, he became very unhappy, and recurred to a plan, on which he had formerly meditated;—that of making the tour of Europe on foot. He could not venture to disclose his plan to his parents; nor was he willing to leave them clandestinely: but he invented a story, (which was received by

them without suspicion,) and studiously kept up the deception, till his new religious principles forbade the continuance of it. At the age of twenty-one he left Edinburgh in pursuance of his design; but had prosecuted his journey no further than Newcastle before he became tired of it, and took passage in a collier to London. In that great receptacle of all sorts of wanderers, he soon began to suffer the miseries of extreme poverty. After wearing away many months in this situation, he obtained a place as clerk to an attorney, and received just wages enough to furnish food and clothes on the most economical scale; his salary never amounting to two hundred dollars a year. Of this scanty stipend not a little was wasted on public amusements, and particularly at the theatre. He had been in London nearly three years, when the first impressions were made on his mind, which indicated that God was interposing for his deliverance from the slavery of sin. Our readers will be pleased to see the account of his first religious anxiety, in his own words:

"Since my coming to London," he observes, "until June last, I led a very dissipated, irreligious life. Some gross sins I avoided; but pride was in my heart; I profaned the Lord's day without restraint, and never thought of any religious duty. Thus I lived till within these few months; exactly three years since my voluntary banishment from my native country; three tedious years! and for any thing I could have done myself, I might have remained in the same state for thirty years longer. But the period was now arrived, when the mercy of God, which had always accompanied me, was to be manifested in a singular manner. I had a very strong sense of religion when I was about the age of fourteen; and I used often to reflect on that period: but I had not, I believe, the least idea of the nature of the Gospel. It was in the year 1790 that my heart was first effectually impressed, in consequence of an acquaintance with a religious young man."

Of the person thus briefly mentioned, and of the important effects which resulted from one remarkable meeting with him, the following is a more distinct and detailed account.

"In the month of June last," observes Mr. Buchanan, writing in February 1791, "on a Sunday evening, a gentleman of my acquaintance called upon me. I knew him to be a serious young man, and out of complaisance to him I gave the conversation a religious turn. Among other things, I asked him, whether he believed that there was such a thing as divine grace; whether or not it was a fiction imposed by grave and austere persons from their own fancies. He took occasion from this inquiry to enlarge much upon the subject; he spoke with zeal and earnestness, and chiefly in Scripture language, and concluded with a very affecting address to the conscience and the heart. I had not the least desire, that I recollect, of being benefited by this conversation; but while he spoke, I listened to him with earnestness; and before I was aware, a most powerful impression was made upon my mind, and I conceived the instant resolution of reforming my life. On that evening I had an engagement which I could not now approve: notwithstanding what had passed, however, I resolved to go; but as I went along, and had time to reflect on what I had heard, I half wished that it might not be kept. It turned out as I desired: I hurried home, and locked myself up in my chamber; I fell on my knees, and endeavored to pray; but I could not. I tried again, but I was not able; I thought it was an insult to God for me to pray; I reflected on my past sins with horror, and spent the night I know not how. The next day my fears wore off a little, but they soon returned. I anxiously waited the arrival of Sunday; but when it came, I found no relief. After some time I communicated my situation to my religious friend: he prayed with me, and next Sunday I went with him to hear an eminent minister. This was a great relief to me; I thought I had found a physician: but, alas, though I prayed often every day, and often at night, listlessness and languor seized me. Sometimes hope, sometimes fear pre-

sented itself, and I became very uncomfortable. Going one morning to a bath, I found on a shelf Doddridge's *Rise and Progress of Religion in the Soul*. This book I thought just suited me. I accordingly read it with deep attention, and prayed over it. I next procured Alleine's *Alarm to the Unconverted*, and dwelt on it for some time. My religious friend then gave me Boston's *Fourfold State*. This I read carefully, and I hope it did me some good. I now secluded myself entirely from my companions on Sunday; and during the week, the moment business was done, I went home to my studies; and have since wholly withdrawn myself from pleasure and amusement. In this manner have I passed the seven last months, continually praying for a new heart, and a more perfect discovery of my sins. Sometimes I think I am advancing a little, at others I fear I am farther from heaven than ever. O the prevalence of habit! It is not without reason that it has been sometimes called a second nature. Nothing but the hand of the Almighty who created me can change my heart.

"About two months ago I wrote my mother some particulars of my state, and requested her prayers, for she is a pious woman. In her answer, written by my sister, is the following passage, 'My mother has heard much of Mr. Newton, Rector of St. Mary Woolnoth, London, and wishes that you would cultivate an acquaintance with him, if it is in your power.' " pp. 29—31.

This suggestion of his pious mother induced him to attend the ministry of the venerable man, whose name she mentioned. Not finding any relief, he addressed an anonymous letter to Mr. Newton, which contained the passages above quoted, and a request, that something might be said by the preacher, with reference to the particular case there stated. Mr. B. attended the next public lecture of Mr. Newton, when he hoped his request would obtain for him such spiritual advice as he peculiarly needed. At the close of the exercises, Mr. N. gave notice, that if the person were present, who had written to him anonymously on such a day, and would call upon him, he should be happy to converse on the subject of the communication. Mr. B. called, in consequence of this invitation; and thus commenced an acquaintance, which proved of the utmost importance to him, and, by its ultimate effects, to the Christian world.

Not long after this interesting era in his life, Mr. B. thought seriously of becoming a preacher of the Gospel, and made it a subject of prayer and consultation with his spiritual adviser. The result was, that the late generous Henry Thornton, a son of the illustrious John Thornton, (illustrious, not on account of rank or talents, but for distributing in the service of Christ the wealth which Providence had given him,) furnished the means of educating the new convert at the university of Cambridge. Thither he repaired in the year 1791, at the age of twenty-five years and a half. Many doubts oppressed his mind relative to the course of study which he ought to pursue, and the time which he ought to devote to the mathematics. His religious friends advised him, however, to obtain a respectable standing in this department of the sciences. He engaged in mathematical pursuits with such resolution, that "at the close of his second term he found himself unequal to none in the lecture-room." Many of our readers will not need to be informed, that a college life, at the English universities, is regulated by very different principles, from those which prevail in our seminaries of learning. Here, every student is compelled to attend to the studies of his class, and to give daily proof of attention, by an actual recitation or examination. There, every student judges

for himself what studies he will pursue, and how far he will pursue them. It cannot be wondered at, therefore, that the immense majority of students make no progress in knowledge, but spend their time in dissipation; and too many of them in dissipation of the most profligate kind. The smaller number, who seek a reputation for science, become, in many instances, absolutely mad with the desire of college fame. They apply with such intense devotion to the service of their idol, as to endanger their health and their lives, and seriously retard, if not absolutely interrupt, all advancement in piety, in the case of those who are pious, and as to fill the heads and hearts of others with the most extravagant and ungovernable ambition. Mr. B. felt as he ought, in regard to literary eminence; preferring the humble vocation of a retired preacher of the Gospel to all that imagination could paint of the splendor of intellectual distinction. He sent the following schedule of the manner, in which his time was divided, to his friend Mr. Newton; viz. *four* hours to devotional studies, as he called them, including, we presume, theological studies of every kind; *five* hours to the mathematics, *four* to the classics, *five* to meals and recreation, and *six* to sleep. We have no hesitation in saying, that the portion assigned to the mathematics was too large; though, according to the fashion prevalent at Cambridge, it was far too small.

Mr. B. felt the necessity of some advantages for improvement in elocution, as he possessed absolutely none. He said of his college companions, "most of them speak ill and read worse." It is surprising that the art of speaking well is so little cultivated in England; an art so conducive to usefulness and influence, in either of the learned professions. The seminaries of education in our country are sadly deficient in the means of teaching the students to become good speakers; but we are assured by a person competent to judge, that our countrymen of all classes are far less ungraceful, awkward, and untaught speakers, than Englishmen of the same classes respectively. This representation is altogether different from what we had supposed to be the case.

The biographer gives pretty copious extracts from letters to Mr. Newton, written by Mr. B. during his college course. They evince good judgment and sober piety, but are not distinguished by any remarkable display of genius. In the year 1794 the first proposal was made to Mr. B. of going to India. While considering this proposal, he was actuated by a simple desire to be employed where he could be most useful. He expresses himself ready to preach the Gospel in the next village, or in the uttermost regions of the earth. He keeps in view the object of his education, and looks down upon college celebrity with a very commendable feeling of its emptiness. He had yielded to the opinion of his religious friends, so far as to pay more attention to the mathematics than he thought they deserved; and he carried off a premium for his distinguished proficiency in these studies. He could not be prevailed upon, however, to make them an object of pursuit any longer than seemed really necessary.

In September, 1795, Mr. B. was ordained as a minister of the Episcopal church, by Bishop Porteus; and in August of the next year he

embarked for India, having received the appointment of chaplain from the East India Company. In March, 1797, at the age of 31, he landed at Calcutta, prepared and desirous to enter into the active service of his Master. But, contrary to his wishes and expectations, he was appointed to the chaplaincy at Barrackpore, where he could do very little for religion. This occasioned a depression of spirits, which continued for a considerable time. The following passage, extracted from a letter written in June of the same year, exhibits the state of his mind at that period.

"It is not probable that you or I shall live long. What seek we then? There is no fame for us here. There is some reproach, whether we be *faithful* or not. So that we lose nothing by being faithful. I am so young in these things, that I do not know any thing about them. I have only entered the wilderness. But I apprehend *much*. I would gladly enter Canaan, without encountering 'the greatness of the way.' Were it the will of God, and were he to give me faith and strength for it, I would *to-morrow*, with great joy, leave this world, and all it offers. Were I sure it would not entangle and destroy me at last, I would rather stay and endeavor to do something for God; but I am not sure of that.

"I often compare myself, in my present exile, to John, in the island of Patmos. Would that, like him, I had finished my course, and had only to contemplate 'the new heavens!' But I am a stranger to suffering 'for the word of God, and the testimony of Jesus Christ.'

"I sigh much for that singleness of mind and purity of heart, and love to God, which distinguish the disciple of Christ. And I often wonder whether it is to be effected by keen affliction in body and spirit, or by the 'power of the word of God, dividing asunder like a two edged sword,' or by long fighting and sorrowful experience slowly teaching, and ending with a doubt whether I am taught.

"Amidst the multitude of my thoughts, 'the Lamb that was slain' is my only hope!" pp. 111, 112.

Mr. B. early took an interest in the Baptist mission at Serampore, and spoke, in terms of much commendation, concerning the labors, particularly the translations, of Dr. Carey. The following paragraph exhibits his opinion on the subject of sending *married* missionaries.

"But I wish not that any prudential considerations from what *has been*, or from what may *probably* be, should check the missionary ardor of the day. Nothing great since the beginning of the world has been done, it is said, without enthusiasm. I am, therefore, well pleased to see multitudes of serious persons, big with hope, and apt to communicate; for I think it will further the Gospel. Instead of thirty missionaries, I wish they could transport three hundred. They can do little harm, and may do some good. But let them send as many children as possible, or those who may have children. They will do more good by and by than their parents. No man turned of thirty can learn to speak a new language *well*. No Englishman turned of twenty, who is only acquainted with the labials and dentals of his mother tongue, can ever acquire an easy and natural use of the nasals and gutturals of the Bengal language. Send, therefore, old men to take care of the morals of the young; and send the young to convert the heathen." p. 125.

The preceding extract was written about the time that the Missionary Society in London began to send forth missionaries. The following short passage will show the religious, or rather irreligious state of Calcutta at this time. We are happy to say, that the number of truly pious persons has greatly increased since.

Mr. Swartz, the apostle of the east, is dead. I wrote him a Latin letter a short time before his death. I wished to write his life, but they refuse to send me mate-

rials.* Have you heard of the ancient Obeck, in Calcutta? Mr. Grant will tell you about him. Mr. Obeck in Calcutta is like Lot in Sodom. I asked him one day, if he could produce ten righteous to save the city? He said, he was not sure he could produce ten, but thought he could produce five." p. 126.

In 1799 Mr. B. was married to the daughter of an Episcopal clergyman. It is very common in England and Scotland for young ladies of respectable connexions to visit India, with the known design of obtaining husbands. In the following brief description, given by Mr. B. to his friend Mr. Newton, it is strongly implied, that his newly married wife, and her sister, came out from England with that view. Happy would it be for all ladies, who go to India on the same errand, if they could be as highly favored as was the wife of Mr. Buchanan. But by far the greater part are obliged to connect themselves with dissipated and irreligious men, or "to return single to England."

"Miss Mary Whish, and her elder sister," (afterwards married to Major Prole) "came out to India about five months ago, with their aunt Mrs. Sandys, wife of Captain Sandys, commissary of stores in Calcutta. The younger of these ladies was so much disgusted with the dissipation of India, that she would gladly have returned single to England. I did not see her till two months after her arrival. But we had not been long acquainted before she confessed, that she had found a friend who could reconcile her to India. I did not expect that I should have ever found in this country a young woman whom I could so much approve. Mrs. Buchanan is not yet nineteen. She has had a very proper education for my wife. She has docility of disposition, sweetness of temper, and a strong passion for retired life." p. 136.

In February, 1800, Mr. B. was called by Lord Mornington, then Governor General, to preach a thanksgiving sermon. Many copies of this production were distributed by the government. It was a sensible performance, and principally directed against infidelity. In a letter to Mr. Thornton, Mr. B. says, 'that he seldom permitted himself to defend Christianity, and that he usually acted on the offensive.' This was doubtless a wise determination. It would have been well for the cause of truth, if the world had seen fewer defences of Christianity and more attacks upon infidelity.

At the commencement of the year 1801, Mr. B. entered upon his duties as Vice Provost of the College of Fort William, an institution formed under the auspices of Lord Mornington, now Marquis Wellesley, with the most enlarged and liberal views, and for the attainment of highly important objects. It is greatly to Mr. B.'s honor, that he should have had so much influence in the formation and management of this seminary. It fell particularly to his department to superintend the morals and habits of the students; and so faithful and assiduous was he in the discharge of this duty, that perhaps there was scarcely ever another literary institution so remarkable for the regular conduct and hard study of all its members. In apologizing for not having written so often to his friends in Great Britain as they had expected, he gives the following account of his employments.

* Some years afterwards Mr. Buchanan procured the documents he at this time requested; though other circumstances prevented him from making use of them as he had intended.

"I had such a numerous body of friends and acquaintances, literary and religious, in Scotland and in England, that I found it was in vain to attempt a correspondence with them all in my infirm state of health. I have therefore scarcely written to any one, but to yourself, Mr. Newton and Mr. Grant. I have less time now than ever; and even my letters to you will be less frequent. The chief labor of the churches is devolving fast upon me. My religious correspondence in India is greater than at any former time. The whole direction of the college lies with me; every paper is drawn up by me; and every thing that is printed is revised by me. In addition to this, I give Greek and Latin lectures four days in the week during term; and I must visit and receive visits on an average twice a day.

"You desired me to say something in self-defence, else I should not have given you the above. I am yet an unprofitable servant, very unworthy the lowest place in my Master's vineyard; and I am supported chiefly at times by the feeble hope that the Lord, who works by any means, will be pleased to work even by me."

pp. 162, 163.

In 1802, Mr. B. authorized his mother to draw on his agents for 300 pounds annually, he having previously made smaller remittances for her comfort; and, about the same time, he returned to Mr. Thornton the 400 pounds, which had been expended by that gentleman to support him at Cambridge. Nor did he stop here: he remitted to Mr. T. 125 pounds, and engaged to remit the same sum annually for four years, for the support of some indigent and pious young man at the University, who should be selected by Mr. T. Mr. Newton, or Dr. Milner, for that purpose. Thus he availed himself of the first receipts of a considerable income to provide abundantly for an aged mother, to return the bounty of his benefactor, and to make this return doubly valuable by offering to another the same generosity, which he had experienced himself. This is the more worthy of notice, as he had a wife and child, his life was very precarious, the offices which he held were liable to be abolished, and his income was in fact diminished at the very time he was acting in so generous a manner, though the intelligence had not reached India. Yet who will venture to say, that Mr. B. was not wiser to bestow his property in this manner, than to lay it up carefully for his family? The view, which Mr. T. had of the transaction, is exhibited in the following extract of a letter, written by him soon after receiving the money.

"I would also request you to take some occasion of expressing to Mr. Buchanan the satisfaction which I felt at this mark of integrity, or of something more than integrity, as I ought to term it, in his conduct. It has raised him in the opinion both of myself and others, and it will not, as I am persuaded, be one of the acts of which he will repent whenever he may come to die. For my own part, I shall always hold that his children will have some claim upon me in consequence of the return of this money, in the event of their falling into pecuniary difficulties; and Providence, I am well persuaded, is wont to provide for those who, without robbing or neglecting their own household, avoid the common eagerness to lay up for them."

We think all persons, who have received an education by charitable assistance, should feel bound to return the money, whenever they can do it without embarrassment; or, at least, to expend an equal sum in a similar kind of charity. Mr. B. did both. A young man was selected by the three friends to whom the business was committed;—and, after residing the usual term at the University, is now an able and respectable clergyman.

The institution of the College of Fort William did not meet the approbation of the Court of Directors. The government in India was ordered to abolish it altogether. The Marquis Wellesley felt bound, however, to give a liberal construction to the order; and determined that the College should be kept in full operation till the close of 1803, and should then be gradually diminished, unless the Directors at home should re-consider their proceedings. Mr. B. was uniformly the advocate of this seminary; not from any personal interest, for he hesitated about accepting an office in it, and always expected shortly to resign his charge; but he was deeply impressed with the value of such an establishment, both on account of the superior education which it would give to the younger servants of the Company, and the facilities which it would afford for the distribution of the Scriptures in the east. Just at the commencement of January, 1804, when the sentence of abolition was about taking effect, an express arrived, with orders that the college should be continued.

In a very useful digression, the biographer gives an account of the venerable Obeck, who died in Calcutta, at the age of 73; and who, from early youth, had adorned the Gospel by a holy life, in the midst of general dissoluteless and irreligion. A Mr. Edmonstone, also, an important servant of the Company, left a noble testimony to his faith in the Gospel, at his last hour. In letters to his friends, Mr. B. gave them to understand, that though he had not been able to preach to the natives, his labors had been blessed to the hopeful conversion of souls in India. About this time Mr. B. offered no less than 1,650 pounds sterling in premiums to the best writers, in prose and poetry, on certain subjects proposed by him, and relating to the promotion of civilization and Christianity in the east. These premiums were distributed, in sums from 25 to 100 pounds, to the officers of the English and Scotch Universities, and the great schools of the metropolis, to be adjudged according to rules prescribed by the donor. Several of the prize compositions have been published, and do great credit to the talents of the authors, as well as to the distinguished liberality of the patron. Few men indeed would have found it in their hearts to devote a large portion of their property, in so munificent a manner, to a great public object, while so many pleas could be urged by selfishness, under the appearance of prudence, in favor of laying it up for their families. But these premiums were not the whole of Mr. B.'s liberality in the same cause. For about three years he supported Mr. Lassar, a teacher of the Chinese language, with a view to promote the translation of the Scriptures into that language. The stipend was 1,750 dollars a year. The fidelity, which was manifested by the governors of the college, may be inferred from the following interesting facts; viz. that a weekly report was made by all the professors, as to the proficiency of their classes, which report went successively to Mr. B. the college council, and the governor general; that all indolent students were sent away in disgrace; and that there was not a duel among the students, and but a single death, for four years. The number of students was very considerable, we believe above a hundred, though it is not expressly mentioned. They had no time for vice, and were not permitted to incur debt.

Toward the close of 1804, considerable opposition was manifested, by two or three of the chaplains, to the doctrines preached by Mr. Brown and Mr. Buchanan. In consequence of this opposition, the latter gentleman was induced to preach a series of doctrinal sermons, from which considerable extracts are given by his biographer. The following observation, taken from the sermon on justification by faith, is very judicious. It has probably often occurred to the mind of every reflecting and intelligent Christian; though every such person could not express the same thoughts so forcibly and concisely.

"This doctrine of justification by *works* is in substance also the doctrine of the Romish church; and it will always be the popular doctrine among Christians who have little true religion, by whatever denomination they may be called. For it is the doctrine of the *world*; it is found where the name of Christ is not known; and it is the spirit of every false religion and superstition upon earth." p. 240.

The observation was made in reference to the doctrine of justification, as held by Socinians.

In 1805, Mr. B. offered to each University, Cambridge, and Oxford, a premium of 500 pounds for the best treatise on the duty of the British government in reference to its eastern empire, and on the progress of the Gospel since its first promulgation. Toward the close of summer in that year, he was seized with a fever, which he fully expected would prove mortal. His mind was composed, and even joyful, in the prospect of death; and he clung fast to the doctrines of grace, which he had preached, renouncing all dependence on his own merit, and casting himself at the feet of his Savior. He recovered, however, but soon heard of the decease of Mrs. B. on her second passage to England. She was a lady of great amiableness, humility, and piety, and left a precious memory.

It has not been generally known, how much the translations of the Scriptures, by the Baptist Missionaries at Serampore, are owing to the zeal, the friendship, and the enlarged mind of Mr. Buchanan. He uniformly opposed that jealousy, which many persons of consequence felt toward the Baptist mission, he was decidedly in favor of employing the missionaries as professors in the college: he brought more patronage to the work of translations, from the English residents in India, than could have been brought by almost any other person: he circulated proposals for the translations in every part of India, and extensively in England: he wrote more than a hundred letters on the subject: he offered thirty guineas to each of four preachers, in the two English Universities, for printed sermons on the subject of translations: he compiled the proposals, partly from materials furnished by the missionaries: in short, he used his whole influence and activity in behalf of this noble undertaking. We mention these things the more particularly, as it seems to be generally understood, that the whole merit of these translations is to be ascribed to the Baptist mission; whereas the principal agents in that work derived incalculable benefit, not only from Mr. B's exertions, but from the patronage, and the collection of learned natives, which the college afforded, and which could not have been derived from any other quarter.

About this time Mr. B. received the degree of Doctor in Divinity from the university of Glasgow, of which he had formerly been a member; and afterwards the same degree from the university of Cambridge, where he completed his education.

(To be continued.)

MISCELLANEOUS.

From the Evangelical Magazine.

AN ADDRESS DELIVERED BY DR. ENCONTRE TO THE STUDENTS AT THE COLLEGE OF MONTAUBAN, ON THE OCCASION OF HIS ENTERING ON THE DUTIES OF PRESIDENT OF THE FACULTY OF THAT COLLEGE. *Judges vii, 8—7.*

THESE words reminding me of the forlorn state of the afflicted Jews, whom the Amalekites and Midianites most cruelly oppressed, have naturally led me to reflect on the deplorable condition to which so many divisions, so many disorders, and above all, religious indifference, have reduced the Reformed Church. This melancholy conviction soon yields, however, to the pleasing hope of one day beholding this same Church re-united, consoled, and revived, by virtue of promises no less certain, and more precious, than those of which the Israelites were the object. But what particularly fixed my attention, is the trial to which Gideon subjected the warriors who were eager to join him, and the small number of those for whom was reserved (having honorably passed through the trial,) the glory of terminating the bondage of their country.

The appearance of degradation, the state of wretchedness, I might almost say, of opprobrium and ignominy, to which the evangelical church is reduced in many parts of Europe, and even in this part which we inhabit, is not precisely our subject; and to examine it might too much depress the feelings in the short time to be devoted to you on this occasion.

You, my young friends, are destined, as a Christian army, to wage perpetual war with the world, its vain pomp, its works of darkness, and with what the Scriptures call, "the lusts of the flesh," and to rescue the modern Israelites from a servitude as hard and humiliating, as was ever experienced from the disastrous irruptions of Amalek and Midian.

When the Israelites left Egypt, their number amounted to about six hundred and three thousand men, of all ages, handling sword and buckler. In the time of Gideon only thirty two thousand were found to march against the Midianites. So when our fathers, alarmed at the scandalous abuses of which Christian Societies universally complained, felt the absolute necessity of a reform, that is, of a renewal of doctrine, of discipline, and a revival of the rights and manners of the primitive church, the number of our pastors was nearly one thousand; to-day we can hardly estimate them at two hundred. But God regards not the number of combatants when he pleases to give the victory; for after repeated trials it was into the hands of three hundred chosen warriors only, that he delivered the hosts of Amalek and Midian.

You also, my dear brethren, are subjected to certain trials, and they have an alarming and rigorous appearance. Sermons, Catechisms, Theses publicly exhibited, Examinations in Greek, Hebrew, Philosophy, Theology, Morals, History and Sacred Criticism; exercises calculated to germinate and maintain in you, and in others, those sentiments which are as noble as they are pure, and which constitute the essence of Christianity. What knowledge, what talents, what virtues, should those combine who pass honorably through trials so long and so difficult! They are familiar with ancient languages, they have dived into the science of Philosophy, they are able to derive instruction from the deepest and purest sources; they can analyze their own ideas, express them with perspicuity, arrange them with method, and unite in public a happy choice both of sentiment and language. Informed and convinced themselves of the sublimest truths of religion, they are able to attack and conquer the prejudices of ignorance, the sophisms of infidelity, and the falsehoods of error; they are acquainted with the principles of ecclesiastical discipline, and can with a modest confidence assume the administration in the churches to which they may be called; their long meditations on practical theology enable them to direct the conscience in the most delicate circumstances; their observation, their experience, and the care with which they have studied history, have introduced them to an intimate knowledge of the secrets of the human heart. Above all, they are animated with an ardent zeal for the success of the Gospel; they feel a tender interest in the salvation of their brethren; they are ready to do every thing, to sacrifice every thing, to suffer every thing, to secure the peace of the church, to diffuse the light of the Gospel, and to advance the kingdom of God and of his Christ.

These trials to which you are exposed are yet, however, insufficient; and you all require another, which may develope your internal disposition, reveal the secret of your character, and expose the recesses of the heart.

Instructed by the Spirit of the Lord, Gideon knew that to obtain great success, it was not sufficient to entertain a few feeble transient wishes; that when the end is not pursued with unremitting ardor; when personal ease is consulted; when the senses command, when there is in any degree a submission to want, or a devotedness to pleasure, there is an incapacity for the completion of a grand and noble enterprise.

My dear brethren, take heed to yourselves. When you chose the profession of the holy ministry, you could neither appreciate its obligations, nor its inconveniences, nor its advantages; you were perhaps unable to compare your strength with the burden you had to sustain. Scarcely had you quitted the age when you promised yourselves every thing; when every thing appeared easy, and when the character was yet unformed.

Years of study and labor will mature your reason, will give you the exact measure of your capabilities, will inform you of the extent and importance of your duties, and enable you to support with honor your last trials on the benches of your school; but to-day I have to propose to you a more serious and decisive proof. I venture to summon each of

you, not before weak and indulgent examiners, but before the tribunal of his own conscience.

First, observe, that before Gideon placed himself at the head of the Israelites, he endeavored to ascertain that God had chosen him to that official dignity.

You, my young friends, before you reply to the call of the churches, begin by gaining a full persuasion that it has been preceded by the call of God. You will not require such physical prodigies as might have been necessary in an ignorant age, among unenlightened men. You must ask more important, and no less decisive testimonies. You will examine whether you sincerely believe the truths of the Gospel; whether you are intimately and fully convinced of them; whether you can with St. Peter say to Jesus Christ, "Lord thou knowest all things, thou knowest that I love thee;" whether, like that fleece which Gideon exposed all night on the threshing floor, and which was saturated with dew, though the earth all around remained dry, your hearts are penetrated and watered by grace divine, though you live with men who unite with the misfortune of never having felt it the pride of believing it useless, and the temerity of denying its effects.

A *second* circumstance in Gideon's conduct, neither less remarkable, nor less instructive than the former, is, that after being assured of the will of God, he assured himself of his own resolution; he made no compromise with the Midianites; he separated openly and entirely from them; and in order to prevent himself from coming to any cowardly accommodation, any treaty unworthy a people whom God had designed to choose, he began by overthrowing the altar of Baal, taking the necessary precaution to prevent any interruption from his own brethren in the execution of this generous enterprise.

Many among us, though called to a warfare against the world, wish, however, to live in it, to preserve its habits, profess its pernicious maxims, display its vain pomp, and taste its false pleasures. Games, spectacles, trifling conversations, riotous entertainments, none of these ought, in their opinion, to be interdicted. They imitate the tone, and ape the manners of persons accustomed to the most frivolous societies. They correct and carefully efface whatever might denote the minister of the Gospel, the disciple of Jesus Christ. They would blush if a word, calculated to recal pious recollections, serious and religious meditation, having escaped them, some servant of Caiaphas should say to them, "thou also art of them, thy speech betrayeth thee."

I do not hesitate, my dear friends, to declare, that those who cherish such sentiments bear in vain the name of pastors; that they will never have its sacred, its indelible character. Diplomas, certificates of ability they may receive, but they will be but false, insignificant titles. The vocation which they have had the rashness to accept, will, in the eye of God, be an act of accusation, against which they will not be able to defend themselves. The imposition of hands will forever have impressed on their dishonored brows the disgraceful marks of reprobation. This is no oratorical exaggeration. I tell you only the exact truth as it is displayed before my eyes, and should be also to yours, if you have read the holy Scriptures, and believe them to be divine. No man can serve two masters; so long as your time, your

manners, your conversation, the places and persons you frequent, do not harmonize with the serious and sublime character with which you affect to be invested, it is falsely, and in vain, that you boast of this character. You may be distinguished by knowledge, by condition, by eloquence, you may pass for amiable men, judicious personages, great orators; you may be caressed, applauded, and admired by the world, for says our Lord, "the world loveth its own;" but your discourses will strike as empty sound upon the ears of your auditory; you will leave the soul unaffected; you will excite but a fruitless and fugitive emotion; you will not know what it is to carry a salutary terror into the conscience. Incapable of touching, alarming, deterring the sinner, you will be yet less able to console him; you will never teach him "how good the *Lord is*," for you are ignorant of him yourselves. The afflicted will implore your succor, and you may perhaps stammer to him the name of the true and celestial Comforter; but this sacred name, which says nothing to your own heart, will lose its energy in passing through your lips. The dying will call for you, but you cannot point him to the path of life. The criminal will confess his crime, his remorse, his terrors, but you cannot conduct him to the feet of a pardoning God.

Young Soldiers of Jesus Christ, who, far from stooping to drink of the pleasures of the world, have tasted even its innocent delights but with reserve, and with distrust, victory awaits you! Your Chief, your Master, he who loves you, and whom you love, has prepared palms soon to be distributed among you; but the first proof you can give him of your courage and devotedness, is to overthrow the altar of Baal—to trace between yourselves and the world the line of demarcation which you must never overstep; to assume openly the badge of Christ; the tone, manners, and language, (which can never be mistaken) of men supported by the Gospel, and animated by its spirit.

Undoubtedly you will be censured; the brothers of Gideon rose up with fury against him, and yours will perhaps be the first to condemn your conduct, because it condemns theirs; they will not say as did the ferocious inhabitants of Ophrah, "Let Gideon come forth and die;" but they will attack you with the weapons of ridicule, they will audaciously insult you, meanly calumniate you, maliciously interpret all your actions; and, though they envy and vex each other, they will always agree when you are to be oppressed. But fear them not; and far from being dejected by the first reverse, rejoice with pure and lively joy, that you are found worthy to suffer loss, or grief, or humiliation, for the name of Christ, and the cause you are called to defend.

He is both a vile and contemptible being, who pretends to be a minister of the Gospel and believes it not, a serious buffoon; in tender youth he assumes a mask not to be laid aside but with his life.

It is his office to administer sacraments which he believes ineffectual; to relate absurd fables to youth; periodically to weary the public by pompous falsehoods, uttered with effrontery from the pulpit, so improperly styled the residence of truth. He constantly quotes, as if from God, a book which he pretends is the production of ignorant and deceitful men. He invokes with solemnity the assistance of the Holy Spirit, while he regards such assistance as a chimera. He makes us

repeat after him, "I believe in Jesus Christ the only Son of God;" and Jesus Christ being, in his estimation, but a mere mortal, is necessarily in his opinion the most guilty of impostors. He is incessantly imposing upon man, and insulting the Divinity. I should seek in vain in the dens of robbers, the haunts of infamy, or the gloomy darkness of the dungeon, for a monster so depraved, so odious, so worthy of public execration; I cannot find there his parallel. The false minister seems to me to have attained and passed the limits of all that may be designated as villainy; for the greatest criminals have intervals of repentance, of candor, of emotion, sometimes even of generosity. But he has acquired a habit, a necessity, an absolute necessity, for fraud, and perjury, and blasphemy, and sacrilege!

But if we cannot find terms strong enough to express our indignation, contempt, and abhorrence of the pretended minister of the Gospel, how shall we describe our high esteem, profound veneration, and eternal gratitude for you, the vigilant sentinels of Israel, the true apostles of Jesus Christ, the faithful dispensers of the word of life; whose every action, every discourse, every thought, has for its object the glory of your divine Captain, and the salvation of souls?

Ah! it is not here below, not from our ungrateful hearts and our avaricious hands; it is not in consequence of our inefficient prayers that you will receive a reward proportioned to your pious labors and generous sacrifices; God himself will give you this reward; he is preparing it for you, faithfully preserving it as a deposit, and he will not fail to bestow it on you in the great day of retribution. Yes, on that day of terror, when according to the expressions of the Holy Writings, "The heavens shall pass away with a great noise, the elements melt with fervent heat, and the earth flee before the face of the Eternal," you will not partake of the terror which will seize the wretched slaves of sin and the world; your heart will leap with gladness; your attentive ear will eagerly catch the sounds which the voice of the Son of man, and of his saints, will cause to reverberate through the immensity of space. I think I see you raising from the tomb your venerable heads encircled with the rays of glory and majesty. I see you hastening to meet the Supreme Rewarder, whose hand contains the immortal crowns reserved for you and your fellow soldiers; already I hear the innumerable multitude of sinful spirits which you have restored to the paths of truth and life, singing hymns of praise, and following in your steps. Ah! the most ardent of my desires is to be but one of the least and the last of this blessed company, to applaud, though from afar, your triumph, and to assist in exalting its glory.

Young army of Jesus Christ! dear objects of our tenderest cares and sweetest hopes! the sacred fire is not yet utterly extinguished in our churches; we have indeed to groan over their languid declining state; but the vital principle, which formerly rendered them so flourishing, still acts in some, may revive in others, and only awaits your aid to exhibit itself with new energy—what do I say? Many of our churches, so desolate, so poor, so scattered, seem advancing to meet you. The venerable consistory unite to the most generous proceedings, the most delicate attentions. They wish that, according to the expressions of Malachi, "knowledge may dwell on your lips;" but they are principally so-

licitous, that humble virtue, the fear of God, true piety, Christian love, may animate your heart. Deeply convince yourselves, I conjure you, of the high importance of your station; no longer consider it as a trade, a profession, embraced to give you a sort of civil importance. Bless the kind, though severe hand, which sometimes suspends your march, and arrests your progress, the better to secure your steps. Henceforth, evince by your actions, your conversation, your behavior in the temple, your assiduity in your studies, your application to labor, by your employment of your intervals of leisure, what is the chief object, the noble aim of your exertions. Above all, I again repeat it, overthrow the altar of Baal, or forbear to follow the sacred banners of the Gospel. If you are only ambitious of lucrative stations, flattering successes, if, in a word, you expect every thing from the world, attach yourselves openly and decidedly to the world; but, if you have proposed to yourselves nobler ideas of your nature and destination; if you have conceived high hopes, if you believe yourselves called to great objects, if you aspire to a more perfect, more secure, more durable happiness, devote yourselves unreservedly to Him who alone can procure it for you, and who imposes it upon you as a first condition, to separate from a world which you love, which deceives, flatters, and despises you; and in which, after a few transitory enjoyments, you will find nothing but bitter regrets, intolerable disgust, and horrible remorse; the sad harbingers of a long train of evils, of which my mind, seized with horror, refuses to depict the frightful image.

What then shall I say to you, my friends; what thoughts, what expressions can I find to convince, to persuade, to affect you, and to produce in you a happy and durable change? Alas! what effect can my words have, if you hear the word of God in vain? Ah! these words which you read here every morning, and the assistance of the divine Spirit, which I cannot cease to implore for you, these are my only, but my powerful resources. With these words I began, with these I must conclude. I say with Elijah, "If Baal be God, serve Baal; but if the Lord be God, serve the Lord; and serve none but him." I say with St. Paul, "If there be any consolation in Christ," &c. I say finally with Joshua, "Choose now whom you will serve; as for me and my house, we will serve the Lord."

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from p. 106.)

JULY 7. *Lord's Day.* At the table of the Lord I considered the blessed Jesus first as my high priest, then as my prophet and my king. I received him, I embraced him, I adored him, in all these glorious offices; I declared before him the precious things which I depended on him to do for me in them all.

2. *Good Devised.* I would afford more time unto my children and family in the latter part of the evenings, and employ it in conferences with them on the most noble and useful subjects.

3. *G. D.* I have a kinsman in my next neighborhood, of whom I ought to take a renewed and special notice, with admonitions of piety; and I will endeavor to do so accordingly.

4. G. D. Would it not serve the interests of piety very particularly in the town of *Salem*, and also in other places to which I may send it, if I should publish my last sermon at *Salem* directing the methods of becoming a happy town.

5. G. D. I am writing to a very capable, but very covetous person at S— to stir him up to some expenses of his revenue on pious uses. And particularly for the dispersing of certain books of piety, which his own town has particular occasion for. The ministers of this town have disbursed liberally towards a new edition of the Letter of the aged N. C. ministers, that we may disperse it through the country, especially, where people are most in danger of being drawn into an apostasy to the superstitions of the church of *— I will prevail with our society to advance a little money, for the forwarding of the same intention.

6. G. D. There is a family in our church fallen into very great poverty by the long sickness of the poor woman in it. I will afford them some relief, and procure more for them.

7. G. D. Many thoughts I have had about the name and the design of laughter; that odd action laughter. If it be nicely and narrowly examined, it seems to be little other than a sudden triumph of pride upon our perceiving others to be in circumstances inferior to our own; but most of all, upon a quick apprehension that the follies of others are such as we are not ourselves guilty of. More than seven efforts of laughter in ten really are no other than the operation of a proud conceit we have of ourselves. Behold a refined essay of the Christian ascetick! First, I must by no means make myself a part of any company, who make it their business to laugh. And then, as I would be slow to laugh upon provocation to it, I would accurately inquire, would not a humble charity, bespeak a prayer for this object, rather than a laughter? and govern myself accordingly. All proud satisfactions in my own superiorities must be mortified in me, and extinguished; I must be watchful against all ebullitions of pleasure, in opportunities to cast contempt upon other people, and those which discover themselves in laughter are particularly to be watched over. And if in the issue I find myself confined unto a perpetual seriousness, where is the damage of it? Never do we read of the great Savior, that, at any time, he laughed.

1. G. D. I may do well to repeat a charge upon my flock, with a more than ordinary and an ungainsayable importunity, that they betimes inform their children what they were baptized for. I would also myself do it, both in my sermons and in my catechising. And I would in my baptismal prayers mightily prosecute the same intention. The benefits of abounding more than we do, in this method of piety, will be unspeakable. But I am suspicious, that shortly there may be temptations to the growth of Anabaptism in my neighborhood. And piety operating this way will be a special antidote.

3. G. D. My son Samuel gives his mind much unto reading. I would on this happy occasion exceedingly encourage him, and set him things to read and learn, and reward him when he has done.

*The author here left the manuscript imperfect.

3. G. D. The gentlewoman who is the widow of my kinsman — at *Hampton*, being now removed unto *Brookline*, I would concern myself to do as many good offices for her and hers as I can: and for her only son particularly. I have one at this time in view. I have a kinsman also, a schoolmaster, at *Beverly*, to whom I would give certain books that may be useful for him, and my best counsels.

4. G. D. There are several services to be done for the cause of Christianity among the Indians, particularly a large tract of land may be procured for them near *Dartmouth*, where we may settle a pretty village of them in Christian circumstances. I would form an address to our General Assembly upon it, and get our commissioners to engage in it.

5. G. D. The people of the Old Church hold a monthly lecture in this time of their dispersion, and at it they have a collection for the support of their ministers, in some of their domestic expenses. I would not only give my own presence at it, but also encourage many others to visit it, and contribute on the occasion.

6. G. D. At —— they have chosen a minister who has a bad reputation for levity and vanity; yea, and for disaffection to good men and things. I must use a method that this person be well advised of the just expectation, which both God and man have concerning him.

7. G. D. I feel an unknown illness hanging about me; it looks like a tendency to a fever. I know not what will be the progress and issue of it. I would this day spend some time extraordinary in those prayers, and other cares that may be necessary for the dispatch of every thing that may render my death comfortable to me, if I must now be called unto it.

1. G. D. There is a woman of uncommon accomplishments in this neighborhood, who, if she were effectually drawn to serious piety, and joined unto the people of God, would prove a great blessing to our church. I will use a variety of the most exquisite methods I can devise to accomplish it. About this time I fitted for the press the discourse I lately delivered at *Salem*. I furnished it with some additional inculcations of holy sabbatizing, and preservatives from the contagion of Quakerism, which I thought might singularly serve the interests of religion in that, as well as in some other towns. My purpose is, to present many scores of this book unto the families of *Salem*, and some scores to some other towns. I therefore give it unto the bookseller under this title, “*A TOWN IN ITS TRUEST GLORY: a brief essay upon a town happy and glorious; recommending those things by which a town may come to flourish with all prosperity;*” a discourse wherein the state of all our towns is considered; but the peculiar temptations and occasions of some towns among us are more particularly accommodated.

2. G. D. One precious way of my redeeming the time with and for my children will be, often, when I am sitting with them, to single out some article of religion, and ask them how they will prove it, shew them how to prove it, and proceed then to discourse on the holy use that must be made of it. My conversation with my son Increase may now be so managed, as to sharpen both of us for the ready and fluent speaking of *Latin*.

3. G. D. I have a brother-in-law in whom I wish I could see a brighter shine of piety, and a better effect of the awakenings he has met withal. Fresh losses, and hard ones, are inflicted on him in his interests at sea. I would use the best means I can, that the dispensations of God may be sanctified unto him.

4. G. D. I would send unto the southern colonies, where they may extremely want them, some numbers of the book we have lately published, the letter of the aged N. C's. that so the people of God there may be fortified against their enemies, and established in the present truth.

5. G. D. Methinks it should not be amiss for me, my lecture falling this year on the second of October, the memorable day of the burning of the town, to make it an opportunity of delivering such things, as I have prepared in my discourse of *a town in its truest glory*.

6. G. D. Here is a gentleman who has formerly been very abusive to me, but remarkably repents of it. He is now in danger of being led away with grievous distempers and temptations. I will study all the most exquisite ways I can to rescue him.

7. G. D. In reading the European papers of intelligence, I am continually entertained with passages wherein the ignorance, the wickedness, and the misery of mankind are discovered. As those passages occur to me, I would make them occasions to exercise the suitable dispositions of piety. Some of them will be expressed in such applications of my mind unto the glorious Lord. Lord, I adore thy sovereign grace, in that thou hast not left me to such unfavorable circumstances. And Lord, what woful effects has the fall and sin of man brought upon the world. Lord, pity those poor people, and bring them into a better condition. And, O my great Savior, do thou hasten thy return, and rescue mankind from the curse.

(To be continued.)

For the Panoplist.

SAVINGS FROM USELESS EXPENSES.

Mr. Editor,

I CONSIDER the present as days of reformation, days for devising liberal things, for making savings and sacrifices to promote the cause of Christ. We are told of some who have sacrificed their gold and silver ornaments, of some who have dispensed with sweetening in their tea, of others who have performed extraordinary labors, that they might be better able to contribute to this noble object. In one instance I recollect to have seen in a missionary account one dollar credited, as the saving which a person had made by dispensing with the use of segars. Very worthy deeds are all these. They doubtless receive the general approbation of the Christian public.

And it greatly excites my wonder, Mr. Editor, that we do not hear of far greater and more frequent sacrifices of this latter kind, if sacrifices they may be called. Why are not savings made by dispensing with snuff, with the pipe, and with tobacco in every form? I have long hoped and waited to hear some voice raised on this subject. Why is this silence? We see calculation upon calculation, (and perhaps no

one better entertained with them than myself,) to show what great sums are wasted, and worse than wasted, in the consumption of ardent spirits, and what great good might be effected by them, were they rightly applied. I believe, and, if I mistake not, both physicians and others will generally admit the truth of the observation, that nine tenths of the money consumed in the use of tobacco is worse than wasted.

Nor is this sum too trivial to deserve notice. Of the eight millions of people in the United States, it is probable that, at least, one eighth part are in the habitual use of tobacco, and that the average sum expended by them annually for this article is not less than two dollars to each person. Here then, though we have not the enormous sum of thirty three millions, yet we have the very important sum of two millions of dollars.

One half of this would be far more than sufficient to support all Christian missionaries now employed in the whole Pagan world. Let Christians think on these things.

PHILOS.

For the Panoplist.

PROPOSED METHOD OF STUDYING THE SCRIPTURES.

I. In a family I would recommend,

1. That all the family who can read, take their Bibles, every morning and evening before family prayer, and reverently read a chapter; and let the parents say, at least, a few words on what is read, that something of it may be remembered.

2. That all who attend public worship, be required to commit and repeat the texts from which they hear sermons, with as many leading thoughts from the sermon, as they can recollect.

3. That a part of Saturday evening, Sabbath morning or evening, be devoted by parents, to hearing their children and domestics repeat portions of Scripture, and Scripture catechisms. In this work some system should be adopted. Let it be known where each learner begins, and how much each has learned.

4. That there be, in every family, a competent supply of common Bibles, and catechisms, a good reference Bible, concordance, and commentary, and let frequent use be made of them.

5. That family conversation, especially on the Sabbath, be much upon the Scriptures. Let the family be encouraged to propose questions, and let opportunities for this purpose, which the visits of ministers and Christian friends afford, be diligently improved. A pertinent question proposed to a minister often encourages and assists him very much in his visits.

6. That the work of biblical instruction be commenced as soon as the young mind opens to receive knowledge, and carried forward from step to step, till an accurate and thorough knowledge of the Bible is acquired.

7. That parents and the older members of the family take special pains to qualify themselves for the work, and to interest all the family in it.

II. In a school.

1. Let careful attention be paid to the reading of the sacred Word. Let remarks be made and questions asked concerning what is read.
2. Let each scholar commit daily one verse, from some interesting part of the Bible, and let these verses be repeated just at the close of the school.
3. Let the scholars be encouraged to commit chapters, psalms and hymns, and portions of Emerson's Evangelical Primer, Cummings's Scripture Questions, and Wilbur's Biblical Catechism.
4. Let one evening in each week, or an hour or two of Saturday afternoon, or an hour on the Sabbath, be devoted to the assistance of those pupils who will meet to study the Bible.
5. Let the older scholars be encouraged to write epitomes of historical books, or biographies of particular persons, from the Bible.
6. Let some method be devised, if practicable, to procure premiums, consisting of valuable books or tracts, to be given to the small scholars, in proportion to the lessons they commit.

Finally, let all be done in humble reliance on the mercy of God for a blessing.

F.

For the Panoplist.

RETROGRADE MOVEMENT OF NATIONAL CHARACTER.

THE manner in which the population is spreading over this continent has no parallel in history. The first settlers of every other country have been barbarians, whose habits and institutions were suited to a wild and wandering life. As their numbers multiplied, they have gradually become civilized and refined. The progress has been from ignorance to knowledge, from the rudeness of savage life to the refinements of polished society. But in the settlement of North America the case is reversed. The tendency is from civilization to barbarism.

Every one knows the manner in which our new settlements are formed. Single families, sometimes single individuals, proceed from this cultivated country, and, leaving behind them the religion and institutions of their fathers, they penetrate the western forest. It is usually several years before they are able to erect a comfortable dwelling-house, and many more before they can enjoy some of the most common privileges of older settlements. During this whole period, they are from necessity without schools, without ministers, without any of that influence, or those institutions which form the sober, steady, sterling character of older parts of the country. By the time that they are able to support these institutions, long habit has made them easy without them. With many the expense is an objection; and, not unfrequently a new generation have sprung up, who are unacquainted with their value, and unwilling to make any sacrifices for their support. In such a soil we should naturally suppose that infidelity and error of every species would take root and flourish. And such is the fact. The accounts which we hear represent the state of these settlements as deplorable for ignorance and irreligion.

The tendency of the American character is then to degenerate, and to degenerate rapidly; and that not from any peculiar vice in the

American people, but from the very nature of a spreading population. The population of the country is out-growing its institutions.

But would we have a more convincing evidence of this degeneracy, let us go back to the days of our fathers. It is but a few years; our aged men can almost reach the time, when they first landed on these shores. They were good men, men of prayer, upright, and perfect in their generations, men who walked with God. Go now to our western borders—and who are these without Bibles, without Sabbaths—to whom the news of a Savior was never preached—who blaspheme God day and night? Are these the sons of the pilgrims?—these the children of their prayers—these the offspring for whom they endured persecution—the perils of the sea, and the perils of the wilderness—for whom they toiled and bled to procure the blessings of the Gospel? You search history in vain for degeneracy like this. Yet this is the beginning of sorrows. Could we draw aside the veil from the future, we might see these degraded men giving birth to settlements still more remote; we might see whole nations sprung from their loins—yes, we might see these men, at whose degeneracy we are now shocked, regarded as venerable, as holy, by their still more degenerate offspring. We talk of *India*—of *Juggernaut*—of the bloody rites of Pagan worship—but who can tell, how soon our own *Missouri* will be a *Ganges*, and our own children pass through the fire to *Moloch*.

M. N.

For the Panoplist.

ON SELF DECEPTION.

It is very generally admitted that a large proportion of men are fond of deceiving others, but not so universally allowed that they are diligently employed in self-deception. To the man of little reflection it does not occur, that any reasonable being can be so much his own enemy, as to endeavor to impose on himself by a studied deceit. To many it seems somewhat incredible, and to those who never take the trouble of looking within, altogether impossible. What more common than the remark, that the discovery of truth is pleasant, and that it amply repays the toil of investigation?

The acquisition of every other kind of knowledge by no means secures an acquaintance with one's self. On the contrary, we often find those of respectable attainments in science, and who have explored extensive tracts of the fields of literature both ancient and modern; but who, nevertheless, fall into the most palpable absurdities in regard to their own characters. We have seen them catch at the most egregious falsehoods concerning the exercises of the human heart, and the various motives which exert a controlling influence over the mind on ordinary occasions. Such unfounded notions obtain their implicit belief, as are loudly contradicted by the concurrent testimony of facts, the passing events of the day, and the experience of all men.

Without enumerating the causes which may concur to produce the evil in question, I advert to one whose operation is very considerable. Any man who has been reproved for a fault with severity, knows very well that his feelings on the occasion were far from being agreeable. Although possessed of the fullest conviction that the reprimand was just, and originated in the purest motives, still, so revolting to the mind

is the knowledge of its own errors, that they can scarcely be kept in sight while a catalogue of them may be repeated. No one, suffering under a painful wound, was ever more reluctant to have the surgeon commence the dreaded examination, than the man who knows not himself, is to search his own heart; nor more gladly would the one dispense with the visit of the operator, than other be excused from looking into that polluted fountain, which is deceitful above all things, and desperately wicked. The result is obvious. He who has not the courage "to meet his naked heart alone, and to hear the full charge" brought against him, is not a familiar associate with himself; he is necessarily a stranger at home.

But the consequences of breaking off all communications with one's self, are widely different from those of keeping at a distance from other strangers. In the latter case, we can have but little esteem for those of whom we know nothing. Not so in the former. Our opinion of our own good qualities rises in direct proportion to our ignorance of ourselves.

Hence the incredulity of such persons on every subject which raises a doubt respecting their goodness. If the threatenings of God's word are repeated, they turn away with scorn, and rail against the preacher as "a bigot, a narrow minded enthusiast." If the path to endless bliss be described as a narrow way, and the entrance to it a strait gate, they laugh at such "nice distinctions." When reminded that broad is the way that leads to destruction, and that it is thronged with travellers, they "do not believe that God has made the avenues of heaven of so difficult access, or that he will punish a man for following his own inclinations."

Z. Y.

For the Panoplist.

ON PLAIN PREACHING.

Mr. Editor,

I know that it is your object to furnish your readers with original pieces rather than extracts. But I have an extract before me that will occupy only a few lines on one of your pages, which is so good and important, that I desire all your readers may see it; and especially those of them who minister at the altar. It is from one of the Sermons of the good Mr. Flavel. The text of this sermon is 2 Cor. iv, 4; *In whom the god of this world hath blinded the minds of them which believe not, &c.* In showing the great policy of satan to blind the understandings of men, by hindering, and preventing the reception of Gospel light, among other remarks he has the following, which, if they were needed in his day, are probably not wholly unnecessary in ours.

"ONE way that Satan prevents the reception of Gospel light, is, by tempting the dispensers of the Gospel to darken the truths thereof, in their delivering them; to shoot over the heads of their hearers in lofty language and terms of art, so that common understandings can give no account, when the sermon is done, what the preacher would have: but, however, commend him for a good scholar, and an excellent orator. I make no doubt but the devil is very busy with ministers in their studies, tempting them by the pride of their own hearts, to gratify his design herein: he teaches them how to paint the glass, that he might keep out the light. I acknowledge, a proper, grave, and comely style befits the lips of Christ's ambassadors: they should not be rude or careless in their language, or method. But their affectation of great swelling words of vanity, is but too like the proud Gnostics, whom the

apostle is said to tax for this evil, Jude, verse 16. This is *to darken counsel by words without knowledge*; (Job xxxviii, 2;) to amuse, and bemist poor ignorant souls, and nullify the design of preaching: for every thing is accounted so far good, as it is good to the end it is ordained for. A sword, that hath an hilt of gold, set with diamonds, is no good sword, if it hath no edge to cut; or if it want a good back to follow home the stroke. O that the ministers of Christ would choose rather *sound*, than *great* words; such as are apt to pierce the heart, rather than such as tickle the fancy. And let the people beware of furthering the design of satan against their own souls, in putting a temptation upon their ministers, by despising plain preaching. The more popular, plain, and intelligible our discourses are, so much more probable they are to be successful: this is the most excellent oratory that persuades men to Christ."

EXTRACTS FROM THE REPORT MADE ON THE THIRD ANNIVERSARY OF THE FEMALE EDUCATION SOCIETY OF BOSTON AND ITS VICINITY. MARCH 20, 1818.

[We publish the following article from the *Recorder*, by request.]

By these it appears that the Board of Managers, to whom the disposal of the funds are entrusted, have extended the hand of this charity to three young men of hopeful piety and respectable talents; one of whom is now in Yale College, and the others are in the Academy at Andover. Of these the eldest will be prepared to enter college the next fall. Although the expenses of the beneficiaries are not fully met by this society, yet such aid is afforded, as will enable them by their own exertions and strict economy to complete their classical education for the Gospel ministry. The managers with pleasure recognize the formation of two auxiliary societies the past year, one instituted in this town, the other in Framingham, and gratefully acknowledge a generous donation of twenty dollars from an individual lady of the latter place, independent of the Auxiliary Society. They also state, that the amount of donations received the last year is \$237 25—and of subscriptions from one hundred and twenty-two members of the Society, is \$185 00. Also that the permanent fund is at the present time \$500. These sums may indeed appear small, in comparison with the income of many societies in this town; yet the Board of managers express their gratitude, that with these slender means they have hitherto been enabled to afford all necessary aid, in the education of the three young men placed under their patronage, while at the same time it is their ardent desire that the means of doing good may be increased; and as these extracts may meet the perusal of many, and some of opulence, who not only wish well, but really feel willing to promote the prosperity of Zion, the Board respectfully solicit them not to pass by this additional call of charity to their extended liberalities, but by annual subscription, or donations, or by forming auxiliary societies, so to increase the funds, that no deserving applicant may be sent empty away; but received under its care, and thus increase the number of the heralds of the Gospel, as instruments in the hand of God, of teaching thousands the way of life, peace, and happiness through a gracious Redeemer.

LITHOGRAPHY.

THE art of lithography, or making impressions from stone, instead of copper plates, or similar means, has arrived to so great perfection in France, that the government has thought proper to place it under the same regulations as other presses. By simply writing a letter, or piece of music, or making a drawing in the ordinary way, with a peculiar ink fit for the purpose, the design may be transferred to the stone without further preparation, and is immediately ready to print off thousands of proofs all equally perfect. This quality of lithography has, it seems, procured its admission in the French public offices; so that sixty or seventy thousand proclamations, or other papers, in the autograph of the minister, may be taken off and dispatched before a copper-plate could even have been engraved. The rival exertions of Count Lasteyrie and M. Engelmann, have been of the greatest service to an art, which has more than once been taken up with avidity, and afterwards abandoned as hopeless. A series of lithographic prints is now in a course of publication by Count Lasteyrie, and which are said to possess great spirit and fidelity. One of these, a pen-and-ink drawing of considerable merit, was traced on the stone upwards of sixteen years since; a proof that lithographic designs may be kept, like those of copper, without injury, as long as may be required. A stone well adapted for the purposes of lithography, we have heard, has been lately discovered in East Lothian, and doubtless might be found in many other places.

Ch. Observ. for Nov. 1817.

OBITUARY.

DIED, in Montpelier, Ver. April 6, 1818, Mr. JOHN O. CROSBY, eldest son of Dr. John Crosby, late of Ashby, Mass. aged 23 years, after a lingering sickness of twelve months.

With promising prospects and sanguine hopes, this young man, at the age of twenty-one, sat out in life, pursuing no higher happiness than the world promises its votaries, though rationally, and in no small degree, *convinced* of the inestimable worth of religion.

It pleased God, however, to arrest him in his pursuit of earthly good, and to call his attention to objects of a celestial nature. He became *convinced*, that, as a rational and immortal being, happiness was to be found only in religion; and that, as a sinner, pardon and salvation could be obtained only by the merits of Christ, through faith in his blood. Religion was regarded by him as the great business of life, and he looked forward to heaven, as the rest of his soul. This was in the autumn of 1816. In April following, while returning from Boston, he was attacked with pulmonary symptoms, and confined with his friends at Ashby, until October, when by short stages, he was removed home. From the time of his arrival at his father's, he continued to languish until the time abovementioned, when he closed his eyes in death. During his long protracted sickness, and while watching the progress of a wasting and often extremely distressing disease, he gave increasing evidence that he had built his foundation for eternity on the rock, Christ Jesus. He manifested a calm resignation to the will of God, and was much affected with his goodness in so favorably ordering the circumstances of his sickness. Gratitude for the favors he received, and for the comforts he enjoyed, above thousands of the human family, even when suffering great distress, and especially gratitude for the blessed hope he was permitted to entertain, that when absent from the body he should be present with the Lord, was a prominent feature in the exercises of his mind. As he drew near the closing scene, he expressed much comfort in the promises of the Gospel. To the writer of this article, he observed that the following lines were expressive of the feelings of his heart, while he viewed himself most unworthy and deserving of evil only at the hand of God.

*"Jesus thy blood and righteousness,
My beauty are, my glorious dress,
Midst flaming worlds in these array'd,
With joy shall I lift up my head."*

When convinced that his last hour was come, his expression was "the will of the Lord be done," and soon after fell asleep.

Let the young remember, that youthful vigor, and promising prospects, furnish no security for the continuance of life, and that to make sure of dying the death of the righteous, and of having their last end like his, the high command of Jehovah must be instantly obeyed, "Remember now thy Creator in the days of thy youth—seek ye the Lord while he may be found, call upon him while he is near."

ERRATA.

In our last number, p. 154, l. 16 from the top, for *excellences*, read *excellencies*.

Page 155, l. 3 from top, strike out the word *such*.

Page 160 line 24 from the bottom, for *recourse*, read *recourse*.

Page 168, in the last line of the review, for *benefience*, read *beneficence*.

From the Missionary Register.

HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL.

(Concluded from p. 175.)

CENTURY XVI.

THIS great event was the *Reformation* from the errors and superstitions of the Romish church, which commenced in Saxony, by the magnanimous exertions of the justly celebrated Martin Luther, and which forms the most prominent feature in the history of the *sixteenth century*. Europe at this time, with very few exceptions, was converted to the public profession of Christianity, though scarcely any thing short of the ruin which had overwhelmed the Eastern church, could be more deplorable than the state of the Western, at the commencement of this period. The thick darkness which had gradually overspread it, was beginning to be dispelled, by the revival of literature and philosophy during the preceding century; but at the glorious æra of the Reformation, the pure light of moral and religious truth shone forth with renovated lustre, and produced the most important effects on the general state of Europe. The profession of Christianity, which now pervaded almost every part of that quarter of the world, necessarily precluded any further propagation of it, and restrained its European history to that of the contests between the Reformers and the church of Rome.

For the extension, therefore, of the pale of the visible church during this century, we must chiefly look to the newly discovered regions of America. The Spaniards and Portuguese, if we may give credit to their historians, exerted themselves with the utmost vigor and success in propagating the Gospel amongst the barbarous nations of the new world. It cannot, indeed, be disputed, that they communicated some faint and imperfect knowledge of Christianity to the inhabitants of America, to those parts of Africa to which they carried their invading arms, and to the islands and maritime provinces of Asia, which they subjected to their dominion. It is certain, also, that considerable numbers of these unhappy people, who had hitherto been enslaved by the most abject superstition, apparently embraced the religion of Christ. But, when it is considered, that these nominal conversions were obtained by the most violent and cruel methods, and that their acquaintance with Christianity consisted only of a blind veneration for their instructors, and the performance of a few unmeaning ceremonies, we are tempted, with some of the most pious and intelligent even of their own writers, rather to lament that the Gospel should ever have been thus propagated; and to regard both the labors of these false apostles, and their converts, with a mixture of indignation and pity.

The progress of the Reformation having given an effectual check to the ambition of the Roman Pontiffs, and even deprived them of a great part of their spiritual dominion in Europe, they began to direct their attention to other quarters of the world; and to indemnify themselves for these losses, they became more solicitous than they had ever yet been to propagate Christianity in Pagan countries. In the execution of this design, the renowned society of Jesuits, which was established by Ignatius Loyola in the year 1540, seemed particularly calculated to assist the Court of Rome. A certain proportion of their order, who were to be at the absolute disposal of the Roman Pontiff, were accordingly, from its commencement, directed to be formed for the work of propagating Christianity amongst unenlightened nations. Great numbers of this important society were in consequence employed in the conversion of the African, American, and Indian heathens. But both the credit and the real success of their labors were lessened and obscured by the *corrupt motives*, which too evidently appeared to actuate

these zealous missionaries, and by *the unchristian means* which they adopted to accomplish their purpose.

The example of the Jesuits excited the emulation of the Dominicans and Franciscans, and of several other religious orders; but it may be justly doubted, whether the interests of pure and undefiled Christianity were not rather injured than promoted by their labors.

Amongst the members of the society of Jesuits who were thus engaged in the propagation of the Gospel, Francis Xavier, who acquired the honorable title of *the Apostle of the Indians*, obtained the most distinguished reputation. In the year 1522, this great man, who possessed many of the requisites of a successful missionary, set sail for the Portuguese settlements in India; and in a short time spread the knowledge of Christianity, as it is professed by the church of Rome, in many parts of the continent, and in several of the islands, of that remote region. From thence in the year 1529, he passed into Japan, and there laid, with incredible activity, the foundations of the church, which flourished during so many years in that island and its dependencies. His indefatigable zeal prompted him to attempt the conversion of the vast empire of China; and, with this intention, he embarked for that country, but died in sight of the object of his voyage, in the year 1552. After his death, other members of his order penetrated into China. The chief of these was Matthew Ricci, an Italian, who rendered himself so acceptable to the Chinese Emperor and his nobles by his mathematical knowledge, that he obtained for himself and his associates the liberty of explaining to the people the doctrines of the Gospel. Ricci may therefore be considered as the founder of the Christian church, which, notwithstanding the vicissitudes it has undergone, still subsists in China.*

The dominions of the Protestant Princes being confined within the limits of Europe, the churches under their protection could contribute but little towards the propagation of the Gospel in those distant regions which have been just mentioned. It is certain, however, that in the year 1556, fourteen Protestant missionaries were sent from Geneva to convert the Americans; although it is neither known by whom this design was promoted, nor with what success it was attended. The English also, who, towards the close of this century, sent colonies into the northern parts of America, gradually extended their religion amongst that rude and uncivilized people. It may be added, that about this time the Swedes exerted themselves in converting to Christianity many of the inhabitants of Finland and Lapland, of whom considerable numbers had hitherto retained the extravagant superstitions of their Pagan ancestors.

The vigorous attempts which were made during this century to support the grandeur of the Papal See by the propagation of Christianity in distant nations, were renewed during *the next*, and were attended with considerable success.

CENTURY XVII.

In the year 1622, Gregory the Fifteenth, by the advice of his confessor Narni, founded at Rome the celebrated College "De propaganda fide," and endowed it with ample revenues. The college consisted of thirteen cardinals, two priests, and one secretary, and was designed to propagate and maintain the religion of the church of Rome in every quarter of the globe. The funds of this society were so greatly augmented by the munificence of Urban the Eighth, and the liberality of other benefactors, that it became adequate to the most splendid and extensive undertakings. The objects to which its attention was directed, were the support of missionaries in various parts of the world; the publication of books to facilitate the study of foreign languages; the translation of the Scriptures and other pious writings, into various tongues; the establishment of seminaries for the education of young men destined to act as missionaries; the erection of houses for the reception of young pagans yearly sent to Rome, who, on their return to their native countries, were to become the instructors of their unenlightened brethren; and the support of charitable institutions for the relief of those who might suffer on account of their zeal in the service of the church of Rome. Such were the arduous and complicated schemes of this celebrated college. To this, however, another of a similar kind was added in the year 1627 by Pope Urban the Eighth, which owed its origin to the piety and munificence of John Baptist Viles, a Spanish Nobleman. The same spirit of pious beneficence

* See Barrow's *Travels in China*.

was communicated to France about the year 1663, and produced several other establishments of this nature; particularly the "Congregation of Priests of foreign Missions," and the "Parisian Seminary for the Missions abroad;" the one for the actual sending forth of missionaries, the other for the education of fit persons for that important work. A third society in France was denominated, "the Congregation of the holy Sacrament," and was under the direction of the Pope, and the College De Propaganda at Rome.

From these various institutions, a great number of missionaries were sent forth during the seventeenth century to different parts of the world, who converted multitudes to the outward profession of Christianity, and subjection to the church of Rome. The religious orders who chiefly distinguished themselves in these missions were the Jesuits, the Dominicans, the Franciscans, and the Capuchins; who, though engaged in one great common design, mutually opposed and accused each other. Of these, the Jesuits were justly considered as having employed the most unwarrantable methods in the propagation of Christianity.* They were accustomed to explain the doctrines of Paganism in such a manner, as to soften and diminish, at least in appearance, their opposition to the truths of the Gospel; and wherever the faintest resemblance could be traced between them, they endeavored to persuade their disciples of the coincidence of the two religions. They permitted their proselytes, also, to retain such of their ancient rites and customs as were not glaringly inconsistent with Christian worship; and thus labored to effect a *coalition* between *Paganism* and *Christianity*. To these artifices they added an unwearied assiduity in conciliating the favor and confidence of the priests, and civil governors of the people, to whom they were sent, and that by means wholly unworthy of the character of Christian ambassadors to the heathen. It should be mentioned, to the honor of the other religious orders who were engaged in similar undertakings, that they uniformly disdained this worldly policy of the Jesuits; and, wherever they went, preached the peculiar, exclusive, and unaccommodating doctrines of Christianity with apostolic boldness and simplicity.

By the labors of these various missionaries, the knowledge of Christianity was disseminated, during this century, through the greatest part of Asia. The Jesuits and others communicated some rays of divine truth, though mixed with much error and superstition, to those parts of India which had been possessed by the Portuguese, previous to their expulsion by the Dutch. The most celebrated of the missions which were established in that remote region was that of Madura, which was undertaken by Robert de Nobili, an Italian Jesuit. The plan which he adopted for the conversion of the Indians is a singular specimen of that worldly and temporizing policy, which has so justly brought reproach on the missions of his society. He assumed the appearance of a Brahmin, who had come from a far distant country, and by his austerities, and other artifices, persuaded many native Brahmins to receive him as a member of their order, and to submit to his instructions. By their influence and example, great numbers of the people were induced to become his disciples, and the mission continued in a flourishing condition till the year 1744; when, with others in the kingdoms of Carnate and Marava, which the Jesuits had established, it was formally suppressed by Benedict the Fourteenth,† who expressed his disapprobation of the methods which they had practised for the conversion of the heathen.

Christianity was, during this century, first conveyed to the kingdoms of Siam, Tonquin, and Cochin-China, by a mission of the Jesuits, under the direction of Alexander of Rhodes, a native of Avignon; whose instructions were received with uncommon docility by an immense number of the inhabitants of those countries. The mission continued to be successful in the kingdom of Siam till the year 1688, when the violent death of the king and his chief minister, who favored it, obliged the missionaries to return home.

At the commencement of this century, a numerous society of Jesuits, Dominicans, Franciscans, and Capuchins, proceeded to China with a view to enlighten that vast empire with the knowledge of the Gospel. Though differing in other

* A curious account of these corrupt practices of the Jesuits is contained in a letter of Mr. Maigrot, quoted by Millar in his History of the Propagation of Christianity, from a work entitled, "Popery against Christianity," under the signature of Parthenopaeus Hereticus.

† For a full account of this famous mission, of which the Jesuits particularly boast, see the "Lettres Curieuses et Edifiantes écrîtes des Missions Etrangères."

points, these discordant missionaries agree in asserting the wonderful success which attended their labors. The Jesuits especially, by their literary and scientific attainments, acquired great influence with two successive Chinese Emperors, which they directed to the furtherance of their great and important design; and had their integrity been as great as their talents and activity, they would have acquired immortal renown by their exertions in the cause of Christianity, in this immense region.* But they pursued in China the same compromising plan which has been already mentioned, and which they did not hesitate to defend, by resorting to the plea of necessity; alleging, that certain evils and inconveniences may be lawfully submitted to for the attainment of important and salutary purposes.

The ministerial labors of the Romish missionaries, particularly of the Jesuits, were eminently successful about the same period, in the islands of Japan, notwithstanding the jealousy and opposition of the native priests and nobles, and the still more fatal disputes of the missionaries amongst themselves. The success, however, of the Gospel in Japan was, unhappily, but of short duration. In the year 1615, the hopes of its ministers were suddenly blasted, by the publication of a persecuting edict of the emperor, occasioned, as it is generally agreed, by the discovery of certain seditious designs of the Jesuits; which was executed with a degree of barbarity unparalleled in the annals of Christian history. This cruel persecution, during which many, both among the Jesuits and their adversaries, testified the sincerity of their attachment to the Christian faith, and almost expiated, if the expression may be allowed, the errors of their ministry, raged for many years with unrelenting fury; and ended only with the total extinction of Christianity throughout that empire. The example of the Roman Catholic States tended to excite a spirit of pious emulation in Protestant countries, to propagate their purer form of Christianity amongst the heathen nations. The peculiar situation of the Lutheran Princes, whose territories were for the most part within the limits of Europe, prevented them from engaging in this laudable design. This was, however, by no means the case with all the states who professed the reformed religion. The English and Dutch, more especially, whose commerce extended over the whole world, and who had sent colonies to Asia, Africa, and America, had the fairest opportunities of exerting themselves in this great cause; and although neither of these nations can be said to have improved them to the utmost of its power, they by no means entirely neglected them.

In the year 1647, a Society was established in England by an Act of Parliament, for the propagation of the Gospel in foreign parts. The civil war, which ensued, suspended the execution of this plan; but at the Restoration the work was resumed. In the year 1701, this respectable Society was incorporated by a charter, and received other marks of favor from King William the Third; and was enriched with new donations and privileges. Since that period, it has been frequently distinguished by royal munificence, and by the liberality of many private persons. The primary object of this Society being to promote Christianity in the British Colonies, its exertions have hitherto been principally directed to the plantations in North America; where several missionaries and schoolmasters are constantly employed at its expense, in places which would otherwise have been destitute of the public worship of God, and almost of the knowledge of the Gospel.

The efforts of the United Provinces were successfully directed to the islands of Ceylon and Formosa, the coast of Malabar, and other Asiatic Settlements, which they had either acquired by their own industry, or had conquered from the Portuguese. No sooner were the Dutch sufficiently established in the East Indies, than they formed various schemes for the religious instruction of the natives, great numbers of whom were converted to the Christian faith.*

In Africa, the missionaries of the church of Rome were in the year 1634 banished from the kingdom of Abyssinia. But on the western coast of that continent, the Capuchin Missionaries, after enduring the most dreadful hardships and discouragements, succeeded in persuading the kings of Benin and Awerri, and the queen of Metemba, to embrace Christianity, about the year 1652. The conversions, however, which took place among the Africans, are acknowledged to have been very slight and imperfect, and to have been confined to the maritime provinces; and more particularly to the Portuguese Settlements. The interior of this

* Lett. Cur. et. Edif. tom. viii. The progress of this mission, and the charges urged against the conduct of the Jesuits, are sufficiently detailed in Mosheim, cent. 17, vol. v.

* See Epist. de Successu Evan. apud Indos Orient. Ultraject. 1699.

great peninsula remains still, in a great measure, inaccessible to the most adventurous Europeans.

The late auspicious measure of the Abolition of the Slave Trade, and the formation of the African Institution,* will, however, it is hoped, gradually lead to the civilization of this long-injured continent, and eventually to the propagation of Christianity amongst its unhappy natives.

The various colonies from Spain, Portugal, and France, which were established in the extensive continent of America, were instrumental in diffusing some faint and corrupted notions of Christianity among the conquered and the neighboring nations. Great multitudes of them, however, were prevented by their distance from European Settlements, and their wandering and unsettled state, from deriving even this slight advantage. The Jesuits, under the pretence of propagating the Christian religion, but, in reality, to gratify their own insatiable avarice and inordinate ambition, erected several cities, and founded civil societies cemented by government and laws, in several provinces both in South and North America. The most celebrated of these settlements was in the province of Paraguay, where, by their insinuating manners, and the natural ascendancy of talents, they succeeded in forming a republic composed of Indians, from which every European was cautiously excluded. In order to prevent more effectually all communication between the Indians and Europeans, the Spanish language was prohibited throughout the extent of this new empire; and the natives were accustomed to regard the Jesuits not only as their instructors, but as their sovereigns, and to look upon all other Europeans as their mortal enemies. Such was the state of things till the year 1752, when the mystery of this singular government was disclosed, by the attempts of the courts of Spain and Portugal to execute a treaty respecting the limits of their several dominions; which being resisted by the Jesuits, and a war ensuing between the Spaniards and Portuguese and the Indians, the real views of the Jesuits became apparent, and an effectual check was given to their ambition.

The cause of Christianity was more wisely and successfully promoted in those parts of America, in which the English had formed settlements during this century; and, notwithstanding the various obstacles which it had to encounter, it made in a short time some considerable progress. The Independents, who retired to America on account of their dissent from the Established church, claim the honour of beginning this important work. Several families of Independents, which had been settled in Holland, removed to America† in the year 1620; and there laid the foundations of a new state. The success which attended this first emigration induced great numbers of the Puritans to follow the example in the year 1629. Between the years 1631 and 1634, fresh emigrants arrived, amongst whom were the Puritans Mayhew, Sheppard, and Elliott; men who were eminently qualified by their piety, zeal, and fortitude, for the arduous work of converting the savage natives. In this they were all remarkably laborious and successful; but more particularly the latter, who learned their language, into which he translated the Bible and other instructive books, collected the wandering Indians together, and formed them into regular societies; instructed them in a manner suited to their dull apprehensions; and by his zeal, ingenuity, and indefatigable industry, merited, and obtained at his death, the title of *the Apostle of the North American Indians.*‡

In the American Provinces which were taken from the Portuguese by the Dutch, under the command of Count Maurice of Nassau, zealous exertions were made for the conversion of the natives by their new masters, and with much success: but the recovery of those territories by the Portuguese, in the year 1644, obscured the pleasing prospect which was beginning to open upon them. In the Dutch Colony of Surinam, no attempt has been made to instruct the neighboring Indians in the knowledge of Christianity, except by the charitable and self-denying labors of the Moravian Missionaries.

* We may add to the grounds of hope, expressed in the text, that Africa will be eventually civilized and converted, the efforts of the Church Missionary Society in erecting Settlements and opening Schools, on the Western-coast; and those of the United Brethren and the Missionary Society, in the South; with the future efforts of these and other Societies.—*Editors.*

† To that part which was afterwards called New Plymouth.

‡ It was the unexpected success which had attended these pious labors, that first excited the attention of the Parliament and people of England, and gave rise to the Society for the Propagation of the Gospel in Foreign Parts, which has been before mentioned.

CENTURY XVIII.

The eighteenth century was distinguished by very considerable efforts in the great work of propagating the Gospel. The Popish and Protestant Missionaries manifested equal zeal in disseminating its doctrines in Asia, Africa, and America. In the early part of the century, the Jesuits converted great numbers to the profession of the Romish faith, in the East Indies, particularly in the kingdoms of Carnate, Madura, and Marava, on the coast of Malabar, in the kingdom of Tonquin, in the Chinese Empire, and in certain provinces of America. It is, however, to be feared, that the greater number of those whom the Romish Missionaries have persuaded to renounce Paganism are Christians only so far as external profession and the observance of certain religious ceremonies extend; and that, with very little of the true spirit of Christianity, they retain their ancient superstitions under a different form.

The converts which were made by the Protestant Missionaries during this century, though far less numerous, were, in general, much more solid and sincere. In the year 1706, Frederick the Fourth, King of Denmark, with equal wisdom, piety, and munificence, established a mission for the conversion of the Indians on the coast of Coromandel, which has been eminently successful. The first missionary from this noble Institution was Bartholomew Ziegenbalgius, a man of considerable learning and eminent piety,* who applied himself with so much zeal to the study of the language of the country, that in a few years he obtained so perfect a knowledge of it, as to be able to converse fluently with the natives. His addresses to them, and his conferences with the Brahmins, were attended with so much success, that a Christian church was founded in the second year of his ministry, which has been gradually increasing to the present time. During his residence in India, he maintained a correspondence with several European sovereigns; and on his return to Europe in the year 1714, on the affairs of his mission, he was honored with an audience by King George the First; and was invited to attend a sitting of the bishops in the Society for promoting Christian Knowledge, to whose patronage the Danish Mission had been some time previously recommended. † The grand work, to which the King and the Bishops directed his attention, was a translation of the Scriptures into the Tamul language; and so diligent was this eminent missionary in his studies, that before the year 1719 he had completed that great work, and had also composed a Grammar and Dictionary of the same tongue, which are still extant. With this zealous missionary was associated Henry Plutscho, and John Ernest Grundlerus. The first station in which they were established was Tranquebar, on the coast of Coromandel, which has continued to be the chief seat of the Danish Mission. Zeigenbalgius finished his mortal course in India at the early age of thirty-six years; but a constant succession of zealous and pious men has been continued, by whose ministry Christianity has been extended to many different parts of India; and although the number of the converts which have been made is far short of that of which the Romish Missionaries boast, it must be remembered, that Protestant Teachers are not accustomed to consider any as such, until some satisfactory proofs are given of the extent of their knowledge, and of the sincerity of their practice of the Christian religion. Besides the patronage and assistance which the venerable Society for promoting Christian Knowledge thus afforded to the Danish Mission at Tranquebar, and which has ever since been continued, in the year 1728 it sent out missionaries at its own expense to Madras; who were followed, in 1737, by others to Cuddalore, Negapatam, Tanjore, and Trichinopoly, and in 1766 to Tirutschinapally; by whose indefatigable labors, above all, by those of the apostolic Swartz, Christian congregations have been formed in those places, and in many others in their neighborhood. The same excellent Society also supports a missionary at Malacca.

Amongst the Protestant churches which have distinguished themselves by their zeal in the propagation of Christianity, that of the Unitas Fratrum, or Moravians, is entitled to hold a very high rank. It is well known, that this body of Christians have long since purged themselves from the corrupt practices which were once justly objected against them, and are now in general distinguished by the peculiar simplicity and purity of their moral and religious conduct. During a long course of years, they have supported missions in various parts of the world;

* Dr. Buchanan dates his arrival in India in October in 1705. See his Memoir, p. 69.

† By the Rev. A. W. Boehm, Chaplain to Prince George of Denmark.

and in ardent zeal for the conversion of the heathen, in patience under the most difficult and trying circumstances, in perseverance amidst the most unpromising appearances, that they have never, perhaps, been surpassed by any denomination of Christians. The church of the United Brethren supports twenty-nine different missions, in which one hundred and sixty missionaries are employed. Their principal stations are in Greenland, on the coast of Labrador, in Canada, and amongst the North American Indians; in the islands of Jamaica, Antigua, St. Christopher's, Tobago; amongst the Indians and free Negroes in Bambey, near Surinam; amongst the Hottentots at Bavian's Kloof, near the Cape of Good Hope; and at Sarepta, near Astracan. Various missions are established in these remote parts of the world, and in many of them they have been signally successful.*

Amongst the regions to which Christianity has been carried during this century, must also be mentioned the colony of New South Wales; where, however, it has been as yet almost entirely confined to the exiled European inhabitants of that remote settlement.

We have now in a very rapid and cursory manner traced the rise, progress, and decline, the revival and extension, of Christianity in every quarter of the world, from its first promulgation to the present time.

We may observe, in conclusion, that *the civilization of the world* has kept pace with *the progress of our divine religion*; that Christian nations have in every age considered it to be *their duty to propagate it* in unenlightened regions; that *success* has, for the most part, attended their endeavors, when the *proper means* have been taken to secure it; and, that *the consequences* of their exertions, in proportion as they have been successful, have been uniformly *beneficial* to themselves, and productive of the most important blessings to the favored objects of their benevolence.

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT TILLIPALLY, CEYLON.

(Continued from p. 84.)

Jan. 23, 1817. Two Brahmins from a neighboring parish called on us, to converse on the subject of religion. Spent two or three hours in conversation with them; read to them the fortieth chapter of Isaiah, and the first of Genesis. One of them was the most intelligent Brahmin we have seen. He did not attempt to defend the practice of idolatry; said he worshipped the true God; admitted that the people, in consequence of their ignorance and in compliance with the custom of their forefathers, worshipped idols, and that the Brahmins joined with the people that they might obtain from them a support. He said their *book of wisdom* taught them to worship one God, and contained many things similar to those we read and related to them from the Bible, and that he thought it desirable that the *book of wisdom* should be known and regarded by the people. We lent him a part of a Tamul Bible, which we could not spare without inconvenience to ourselves, which he said his son would attentively read.

What the real sentiments of these Brahmins are, or what their object was in coming to us, we know not. Many of them will occasionally, in private, make such concessions as these Brahmins made. Reference is often made to their *book of wisdom*, which they say contains very sublime sentiments, and very different maxims from those observed by the people. This book is known only by name to most of the Brahmins. We have endeavored in vain to obtain a copy for our perusal.

Monday, 27. On Saturday our brethren and sisters Richards and Meigs visited us. Yesterday our little church, consisting of seven persons, united for the first time on Missionary ground in celebrating the ordinance of the Lord's supper. Brethren and sisters Meigs and Poor dedicated their two infant daughters to God, in the ordinance of baptism. All the services of the day were interpreted into Tamul. The curiosity and attention of the audience, consisting of about seventy

*In confirmation of this assertion, see Barrow's Travels in South Africa, where a very interesting account is given of the Moravian Mission at Bavian's Kloof, on the banks of Zonder End River.

persons, appeared to be considerably excited. Many circumstances affecting ourselves as individuals, and our missionary work, conspired to make this a joyful occasion.

February 1. The number of persons who apply for medical assistance increases. For some particulars relating to the establishment of a hospital, we refer to our letters addressed to the Corresponding Secretary.

5. Made an excursion to Panditrepo, Changane, and Oodooville. It was with difficulty that we could travel in a carriage, on account of the bad state of the roads. As the natives do not use carts or carriages of any kind, they are not interested to repair the roads. Indeed they have so encroached upon them, that it is often difficult to find where the roads should be. From what we could learn from observation, and from conversation with the people, we think it very desirable that missions should be established in these parishes.

8. We are gratified to learn that brother and sister Richards have removed from Jaffnapatam, to their missionary station at Batticotta.

Sabbath, 9. P. M. Having no meeting at Mallagum in consequence of the absence of the magistrate, D. Bast, Esq. we went out into the parish to speak to the people wherever we could find them. We found them much engaged in gathering in the harvest. At two places spoke to about 70 persons. We explained to them the nature of the harvest that will come at the end of the world. Some listened attentively; others scoffed.

To prevent repetition we remark, that our routine of service on the Sabbath has been usually as follows: morning prayers, accompanied with singing and reading the Scriptures in Tamul, at half past 8 o'clock. Preaching in our house at 10 A. M. the number present, on an average, about fifty. Preaching at Mallagum, two miles south of Tillipally, at 12 o'clock, to an audience of from 20 to 60. Owing to different causes, our preaching at Mallagum has been much interrupted. At half past 4 P. M. we have preached alternately at three houses in different parts of the parish. This service is usually better attended than either of the others. After preaching, we have more or less conversation with the people. In the evening we give instruction to the different members of our household.

February 11. This morning we had the pleasure of receiving a letter from the Rev. Dr. Worcester. It was brought to Bombay by the ship Saco, Captain Haskel, and forwarded to us by mail, accompanied by letters from our brothers Hall and Newell. We have the unwelcome intelligence of the death of one of brother Warren's sisters. But in this affliction he has much cause of thanksgiving, that he need not sorrow even as others who have no hope.

Saturday, 15. This is a celebrated day among the heathen. It is the season of their annual bathing in the sea, at a place about two miles from Tillipally. This practice appears to have originated from some fable contained in their system of mythology. The people, however, tell us very different stories on the subject. By attending to this ceremony they hope to wash away their sins, and obtain some favor. Early this morning we went to the place of bathing. Thousands of people were assembled from different parts of the district of Jaffna. Before they bathed, they received a string from the Brahmins. After bathing they made some small offering, either of money or fruits, before the idols, and received a portion of ashes from the excrement of the cow, considered by them as sacred, which they rubbed upon different parts of their bodies. In every direction we saw many idols of different sizes, to which the people were making offerings. In the most conspicuous place upon the beach, which appeared to be the central point for the whole multitude — — — But it is a shame to speak of the disgusting evidence that impurity and blood are the natural attendants on idolatry.

As many persons as could hear at once gathered around us, to hear our conversation. We endeavored to make them acquainted with that fountain which the Lord has opened for sin and for uncleanness. Some endeavored to defend the practice of idolatry, and disputed much among themselves how they ought to answer us. Some asked many questions concerning our religion. Others, who appeared to have sufficient knowledge to discover the futility of their own superstition, observed, that neither we nor they know what will be hereafter; therefore, we have nothing to do, but to take care of ourselves in this world. Many persons were displeased at our presence, and would have insulted us, had they

not been restrained by fear. When we go among the people on such occasions, and many come around us, generally one or two come forward as speakers. If they do not defend their cause well, or are brought into difficulty, others come to their assistance. But most frequently they begin to dispute among themselves. We can but very seldom converse with the Brahmins in the presence of the people, as they studiously avoid public conversation. These remarks may serve as a general description of the manner in which we are received, when we go where multitudes are assembled.

Sabbath, 23. As we were closing public worship at our house, a man in the neighborhood fell from a well-sweep, and broke his leg. Being notified of the event by his distressed relations, we went immediately to his relief, and brought him to our hospital for surgical assistance. The native physicians have but little knowledge of medicine, and less of surgery. Some of our school boys ascribed his fall to his breaking the Sabbath. One of them in particular, exhorted the people, in view of this man's sad condition, to attend our meeting.

25. A man in our neighborhood fell from a tree by which his collar bone and some of his ribs were broken, and his head badly bruised. As a person came for our assistance, we went, and found the patient in a very suffering condition. Many persons of a higher cast were present, in whose conduct we saw a fair specimen of the boasted morality of paganism. They refused to render any assistance to the sufferer, because he was of a lower cast than they were. In vain we entreated them to bring us a bed, or a basket, in which the man might be carried to the hospital. We embraced the opportunity for contrasting the nature and tendency of their religion with Christianity. At length, some of them appeared to be ashamed of this conduct, and assisted in putting the man into our carriage, and in bringing him home.

26. This afternoon another man was brought in, with a broken thigh, and a bruised head, occasioned by a fall from a high tree. His wounds are bad, and we fear he has received some internal injury. We know not what the Lord intends, by casting so many of these distressed objects upon us. We hope it is that we may effectually point them to the great Physician of souls.

March 4th. This day Mr. Mooyart visited us, and brought with him John Dewasagayan, a young Malabar from Tranquebar, who was one of Dr. John's pupils. He is an intelligent, pious man, and has the superintendence of several schools at Tranquebar, which are under the care of Dr. Camerer. He converses well in English, and has given us much valuable information on the subject of schools among the heathens.

6th. For several weeks past, we have had exceeding great and unexpected rains. They have been very destructive to the crops which the people were gathering, particularly to the rice, which is as bread corn to this people. Many cattle have died in Jaffna, by exposure to the rains, and for want of food. Mr. Glenie with his family has been driven from his temporary residence at Cangasantory, on the sea-shore, by the rains, and will tarry with us a few days, till he can remove to Jaffnapatam. As he will not return to Cangasantory again, he gives us permission to remove from that place to Tillipally his buildings, which he has generously given us to be prepared for a hospital, which we much need at present.

18th. A promising young man from a Dutch family at Jaffnapatam, who speaks the Tamul fluently, came to reside with us on trial, to assist brother Warren in attending on the sick. The assistance of some one is necessary, that brother Warren may devote more time to the more important duties of the mission.

20th. Rev. Mr. Glenie and his family are about to remove to Point de Galle. He presented us, for the use of the mission, a number of Tamul and English books. Among them are fifteen New Testaments. This is a most valuable and seasonable present to us. We much regret Mr. Glenie's removal from Jaffna, but believe, however, that the place to which he is removed presents a wider field than this.

Friday, 21st. In visiting the people this day, it happened that we came into the neighborhood of the Roman Catholics. We find that the influence of the Catholic priest, who visits the parish occasionally, is very great. Some listened attentively to our conversation; but said they were afraid to come and hear our preaching, lest they should offend the priest.

The case of Supayen, a young Malabar from Jaffnapatam, of about nineteen years of age, has become interesting to us. He is the eldest son, the favorite of his parents, who have high expectations respecting him. His father, who is a man of considerable property, placed Supayen under our care about three months ago, to be instructed in the English language. He committed him to us in a very formal manner, and said that Supayen was no longer his son, but ours. A few days before Supayen had visited us. He told us that in consequence of reading a few chapters in a Bible, which he received from a native Christian, he thought that the heathen religion was wrong, and he earnestly desired to become acquainted with Christianity. We had much interesting conversation with him, as his mind was awakened to very serious inquiry. He said he would request his father to permit him to come to school to us to learn English, though his principal object would be to learn the Christian religion. His conduct, since he has been with us, has been uniformly good. His modest deportment, and earnest desire to receive instruction, have induced us to encourage him to be much with us. We rejoice in the belief that he has felt, in some degree, the power of divine truth on his heart. A few weeks ago, when D. Bast, Esq. was with us on a visit, Supayen took us aside, and told him in Tamul, as he (Supayen) understands but little English, that he had something to communicate to us. He was considerably agitated, and manifested a deep interest in what he was about to say. He said he had been examining the Christian religion, and being convinced that it was true, he wished to receive it. He learned from the New Testament, that no one could become a true disciple of Christ, unless he forsook father and mother; &c. he wished us to know that he was willing to leave all for Christ. When we explained to him the meaning of those passages, and told him that it was even his duty to continue with his parents, unless they endeavored to prevent his serving Christ, his mind was somewhat relieved. As his parents were heathens, he appeared to think that he must leave them, without reference to the treatment he might receive from them. Perhaps, however, he foresaw the storm which has since arisen. He has expressed a wish to be baptised. But for several reasons we think it best that he should not receive baptism at present.

Sabbath, March 23. This is the anniversary of our arrival on the island. We have found it good to review the way in which the Lord has led us. We held our afternoon service at the house of a man who has been in the hospital for several weeks past, on account of some of his bones having been broken, but who has now recovered. As he was of a low cast, but few people attended. Many came and listened at a distance, but were either afraid or ashamed to come near. Others came and looked at us very scornfully, and passed by.

25. At 7 o'clock P. M. we heard in our neighborhood a loud noise of bells, horns, drums, &c. On inquiry, we found that it was at a temple dedicated to a devil, whose name is *Vayroven*, and that this was the season for the annual festival. Immediately, accompanied by our interpreter, we went to the temple. As we approached it unobserved, we saw the officiating Brahmin, a man with whom we once had some acquaintance in public, flee into an inner apartment of the building. We made many inquiries respecting their proceedings. Some of them conversed indeed like the votaries of the devil, and said that the same God who made heaven made hell also; and that hell would cry if some did not go to it, therefore they wished to go to hell! Others, after attempting to defend their practices, acknowledged that they had no good reasons to give, but the customs of their forefathers. The offering of the people consisted chiefly of fruits of different kinds. One man in the neighborhood, who prayed at this temple, successfully, as he supposes, for the recovery of a sick child, made a large offering. Having stated to them the Scriptural account of the devil, and some other truths, we returned home. The people recommenced their ceremonies, which were continued till nearly morning. We learn, that in almost every village a temple may be found dedicated to this imaginary devil.

March 26. This evening D. Bast, Esq. united with us in our weekly prayer meeting.

We have been obliged to suspend our school at Mallagum, for want of a proper schoolmaster. A few weeks ago we brought forward to the people of Mallagum a subscription paper, to procure money to build a school house. Contrary to our expectations \$5 rix dollars were subscribed. If the money be punc-

tually paid, this will prove an encouraging event to us, and will be worthy of notice.

27. Yesterday Mr. Poor went to Jaffna. While there, Supayen, who went to visit his parents two days ago, came to him in great affliction. A disaffected boy whom we dismissed from our school, told Supayen's father that Supayen had renounced the heathen religion, and had become a Christian. On this account his father was much enraged at him. He charged him not to go again to Tillipally, refused to give him any victuals, insisted on his attending the heathen ceremonies, and threatened to disinherit him if he did not obey. Supayen resolutely refused to worship at the temples, and told his father that he greatly desired to continue his studies at Tillipally. His father then confined him in a dark room. His mother, though much displeased with him, gave him a little rice, without the knowledge of her husband. Supayen made his escape, and related to Mr. Poor the circumstances of his case, and expressed an earnest desire to return to Tillipally. It was easy to state general principles of action from the New Testament, but difficult to give advice in this case. Mr. Poor did not attempt to dissuade him from returning to Tillipally; for as he had in a very formal manner been committed to our care, it appeared proper that we should have an interview with his father, before his son is taken from us. Supayen returned to Tillipally this evening.

Sabbath, 30. At our afternoon service, which was held among the people, there appeared to be more than usual attention to the word. Several persons told us that they were ignorant, being deceived by their Brahmins, and wished for instruction. In the evening we had conversation with several persons, who manifested a degree of interest in the discourse. They, like many others with whom we have privately conversed, confessed the folly of idolatry; that they continued in the heathen religion merely in compliance with custom, and said that they and many other people would soon become Christians. But we believe that Satan will not give up a subject without a struggle.

31. Supayen's father sent for him to return home, saying, that if he did not come immediately, he would come to Tillipally and take him. Supayen, without our knowledge, sent word that he could not go home at present. When he received the message from his father he came to us in tears, and pointed us to the latter part of the tenth chapter of Matthew as being applicable to his case. He pointed to the 34th to 39th verses inclusively, and said with much expression of feeling, "That very good."

April 1. Met our brethren Richards and Meigs at Jaffnapatam to settle our annual accounts, and to attend to some other concerns relative to the mission. Were unanimous in our proceedings, and had a pleasant interview.

This morning a man was brought to our hospital, who had fallen from a tree, and was much injured. He ascribed his fall to the influence of the devil, to whom he has made no offerings of late.

(*To be continued.*)

BOMBAY MISSION.

Letter from the Missionaries at Bombay, to the Corresponding Secretary.

Bombay, Dec. 15, 1817.

REV. AND DEAR SIR,

OUR last communications to you were forwarded by the Cicero, Capt. Edes, early in July last. As no opportunity of sending to America direct has since occurred, we have delayed our communications for the last quarter until this time, and are now about to transmit them to you by the Fawn, Capt. Austin. We received very few letters by the Fawn, and none from yourself; which we impute to the circumstance, that when Capt. Austin sailed, it was uncertain whether he would come to Bombay or not.

When we wrote you last, the Gospel of Matthew was in the press. The printing of Matthew was completed some time ago, and we now have the pleasure of sending you a copy. We have since the completion of Matthew struck off 1000 copies of a tract of sixteen pages octavo, which we also send. The second sheet of the Acts of the Apostles is now in the press. We have made arrangements for binding books ourselves, which reduces the expense of binding full one

half. We have bound a part of the edition of Matthew, and also of the tract, and have commenced the distribution of them. A copy of the Gospel has been presented to the Governor, which His Excellency was pleased to accept with kindness and approbation. The translating and printing of the sacred Scriptures we calculate to continue until the whole shall be completed, should we live so long; but in the mean time we intend to prepare and print, in a series of tracts or numbers, an abridgment of the Bible in the regular order of events. The first number, embracing the history of the period between the creation and the flood, is now ready for the press, and will be printed soon. The whole work will make a volume of 200 or 300 pages octavo.

The schools continue to prosper. Since our last account of the schools, two new ones have been opened, one of them for outcasts, who have hitherto been excluded from the means of instruction, as they are not allowed to sit in the same room with persons of any cast. We are obliged to employ a Jew to teach this school, because no Hindoo of cast would teach the outcasts; and no one among themselves was found capable of teaching. We have now six schools, taught by native masters, under our superintendance. The average number of boys, who attend from day to day, in all the schools collectively, is about two hundred, and about twice that number are on our lists, though they are never all present at once. A considerable number of the children have learned to read the printed character with facility; all such have been rewarded with a copy of the Gospel, which they are very eager to receive, not from a sense of its intrinsic worth, nor any idea of changing their religion, but because they are proud to have a *book* which they can read to their parents and friends; an acquisition in this place, of which comparatively few can boast. We find the school boys and their connexions more desirous of receiving the Gospel and tracts, which we have printed, than any other persons. This is one good effect of imparting instruction to the young, which begins to be immediately felt. And with the blessing of God may we not confidently hope that a great and general change, in the moral, religious, and intellectual condition and habits of this people, may ultimately be effected by means of Christian schools and a Christian press, in connexion with the preaching of the Gospel.

We are filled with admiration at the liberality of our friends and countrymen, who have furnished us so bountifully with the means of supporting and extending our plans for the education of heathen children and youth. As an encouragement to persevere in so benevolent an object, the contributors to the heathen school fund may be informed, that by means of their liberality three or four hundred Heathen, Mahometan, and Jewish children and youth in this town are daily instructed in the Holy Scriptures, (in their own tongue,) which are able to make them wise to salvation, through faith in Jesus Christ. We have it in contemplation immediately to extend the benefits of instruction by opening schools in the distant parts of the island, and in Salsette, and to devise and extend all such plans of education as our funds will warrant, and such as we trust will give satisfaction to our patrons at home, and further the general objects of their wishes. A separate account of all our receipts and expenses on account of schools is kept, and will be forwarded, from time to time, to the Treasurer of the Board.

Our preaching to the natives continues much the same as we have described in former communications. We have not yet succeeded in collecting a regular congregation to assemble stately in one place: nor can we give encouraging accounts of any special attention to the Gospel among the heathen in this place. They listen, and in general approve, but go away indifferent, and still cleave to their idols. But is it not much the same with the generality of those who call themselves Christians? We hope, however, that it will not always be thus; for it *would* be discouraging to spend our lives among these heathen, and never see any of them converted. To Him, with whom is the residue of the Spirit must our eyes be directed, until he is pleased to give his blessing.

We have for about five months past had a meeting in the Fort on Thursday evening, where we preach to about twenty persons in English. The renewing of our English preaching was occasioned by the suspension of a Thursday evening lecture established by the Rev. Mr. Davies, one of the chaplains, who is now gone to England. It was the wish of a few people that we should keep up the lecture during Mr. D.'s absence.

Since we wrote you last, we have been visited with afflictions. On the 7th of Sept. brother Bardwell's infant son was removed by death, after a lingering

illness of six weeks, aged thirteen and a half months. About the 18th brother Bardwell was seized with an inflammation of the liver, which was so violent as to render his case very critical for several days, until he was brought under the influence of mercury, when the symptoms began to abate; and after undergoing a thorough salivation, he is now nearly restored to his former health. We are greatly indebted to Dr. Taylor for his kind and assiduous attention on this, as well as on former occasions of dangerous sickness in our family. We have the greatest cause of thankfulness to the Author of all our mercies that brother B.'s sickness was not unto death, and that the danger was so speedily removed. Had another breach been made in our number, it would have been severely felt by us; and we doubt not by the Board. God has ever been merciful in his dealings with this Mission. Though he has often afflicted us, yet he has never taken his loving kindness from us. May our spared lives be wholly devoted to his praise.

When we last heard from Ceylon, we received the afflicting intelligence that brother Warren has had a return of his old complaint of raising blood. He had gone to Colombo for the benefit of a better air, but with a doubtful prospect of ever returning to Jaffna. He was composed and comfortable in mind, and seemed to be prepared for life or death. We have not heard from him since his departure for Colombo.

We have long been looking for the arrival of the four missionaries who were to sail from home last spring, but have not yet heard of their arrival in this country.

We forward together with this, three letters from our Ceylon brethren, which have lain by us several months, for want of an opportunity of sending them without the heavy postage now charged on letters sent by way of England.

We remain, Rev. and dear Sir, your most obedient and humble servants.

G. HALL, S. NEWELL, H. BARDWELL.

Rev. Dr. Worcester.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

April 1. From two little boys, Joseph L. and Elias Riggs, of New Providence, N. J. for the Cherokee Mission, \$ 2 00
 Mr. Samuel Brown, of Brimfield, by Rev. Joseph Vaill, 1 00
 Mr. Jacob Hitchcock, of do. 1 00—2 00
 4. The Newell Mission Society in North Stonington, Con. by Miss Hannah T. Randall, Treasurer, 25 00
 The Rev. Lathrop Thompson, of Cutchogue parish, Southold, Long Island, 25 00
 6. The Female Cent Society of Orwell, Ver. by Dr. Wm. G. Hooker, 43 24
 Contribution at a Monthly concert for prayer at Bradford, Ver. by the Rev. Silas M'Kean, 14 55
 7. Subscribers in the Congregational Society in Aeworth, N. H. by Mr. Alexander Grout, viz. for Foreign Missions, 33 00
 For Christianizing the heathen in America 2 00—35 00
 A Friend to Foreign Missions*, his —

Carried forward \$146 79

* This "Friend to F. Missions" accompanied his request to become a subscriber for the abovenamed purpose, with the following note.

"Boston, Jan. 24, 1818.

"Dear Sir,
 "Since perusing the books abovenamed viz. The Christian Orator, and the pam-

subscription for three months,	3 00
Collection in the vestry in Park Street Church, at the monthly concert, by Mr. Nathaniel Willis,	3 15
8. A Society of females in Newbury and Newburyport, by Mr. S. Tenney,	20 00
Miss Elisabeth Winslow, by Mr. T. Winthrop,	10 00
A Legacy bequeathed by Mrs. Elisabeth Hinsdale, late of Newark, N. J. by David D. Crane, Esq. Executor,	50 00
11. A Friend, by Miss E. Prentiss, Holliston, for instructing the hea-	
	Carried forward \$232 94

phlet containing the performances at the ordination of the Rev. Mr. Dwight.) I have concluded to offer my services to you, to write each and every month to the amount of one dollar; though small, it will give a helping hand to the watering of the footsteps of the Missionaries. My wife cordially joins me in this, and wishes to extend our love and fellowship to all who believe on the Lord Jesus Christ, and devoutly call on his name. We believe it to be a glorious object, and regret that it is not in our power to do more. Dear Sir, should you have an apprehension of your removal hence to the eternal state, let me request that you would appoint a substitute to employ me, as above specified, for the glory of God, and the good of his church.

"I am, &c. — — —."

Brought forward \$232 94
 then in our own country, 3 00
 From Miss E. Prentiss, 1 00 — 4 00
 13. A friend in Hanover, 5 00
 The Foreign and Domestic Mission Society of Framingham and Marlborough, by Mr. Samuel Witt, jun. Treasurer, for Foreign Missions, 6 00
 For Domestic do. 6 00
 Unappropriated, 49 00 — 61 00
 The Rockingham N. H. Charitable Society, by Mr. J. Burley Hill, Treasurer, 20 52
 Mr. Isaac Parker, 3 50
 A friend of Missions, by Mr. Pliny Fisk, 2 00
 18. By the Rev. Dr. Worcester from several sources, as follows, viz.
 An unknown person in Zanesville, Ohio, by the Rev. James Culbertson, 7 00
 A Society in the west parish of Rowley, by Mr. John Platts, 10 00
 Collection in a family in the north parish of Andover, 3 00
 The Male Society in aid of Foreign Missions, in Poultney, Ver. by Mr. Stephen W. Dana, Treasurer, 17 15
 The Female Society in do. by Miss Emily Brace, Treasurer, 19 26 — 56 41
 By the Rev. William Chamberlin, an agent of the Board, collected on his way from Louisville, Ken. to Chickamaugah, from several societies and individuals as follows, viz.
 Contribution at Beardstown, Kentucky, 13 94
 Mr. Hynes, 5 00
 James Gilkeson, of Springfield, 1 00
 Samuel Mc Elroy, Lebanon, 1 06
 From the following individuals at Greensburg, viz.
 James Allen, 5 00
 Daniel Brown, 5 00
 Joseph Aikin, 5 00
 Andrew Steele, 5 00
 J. Barrett, 3 00
 Dorothy Barrett, 2 00
 Martin Kelby, 2 00
 Samuel Marshall, 2 00
 Daniel B. Taylor, 2 00
 Mary Barrett, 1 00
 Ann Allen, 1 00
 A friend, 1 00
 Polly Rhea, 1 00
 Robert Moore, 1 50
 Robert Allen, 1 00
 John Emerson, 1 00
 Hiram Emerson, 50
 John Brown, 1 00
 James Brown, 1 00
 John Moore, 1 00
 Samuel Cowley, 50
 Stephen Scott, 75
 A friend in Glasgow, 2 00
 From the following individuals at three Springs, viz.
 Mrs. Susan Skyles, 5 00
 Mrs. Julia Cook, 1 12
 Mrs. Margaret Harney, 2 00

Carried forward \$74 37 \$385 37

Brought forward \$74 37 \$385 37
 Benjamin Threeple, 2 00
 William Harris, 1 00
 Alexander Chapman, 1 00
 Samuel Garrison, 1 00
 Alexander Graham, 1 00
 Joseph Sloss, 2 00
 William Hodge, 2 00
 A friend, 75
 Contribution in Nashville, Tennessee, 28 81
 Individuals in do. as follows viz.
 A. Caldwell, 10 00
 James Trimble, 5 00
 R. M. Gavock, 5 00
 J. P. Irwin, 10 00
 Ephraim R. Foster, 5 00
 Alpha Kingsley, 5 00
 Robert Armstrong, 5 00
 Angier Hynes, 5 00
 O. B. Hayes, 5 00
 Alexander Porter, 5 00
 Robert W. Greene, 5 00
 Eleanor Nichol, 10 00
 James Whittaker, 1 00
 Ruth Talbot, 1 00
 Ralph E. W. Earle, 1 00
 Henry Crabb, 5 00
 A friend, 1 00
 George Crocket, 1 00
 Mary Berryhill, 1 00
 Nathan Ewing, 5 00
 G. Bedford, 2 00
 Th. Hill, 2 00
 In Shelbyville, 8 50
 In Franklin county, 13 00 — 230 43
 20. The Female Reading Society in Wrentham, 50 00
 Several Females in Quiney, 4 53
 A Mission-box at Parsippany, N. J. by the Rev. Elisha P. Swift, 4 00
 22. The Female Cent Society in Hingham, by Miss Rachel Ripley, Treasurer, 10 00
 The Monthly Concert for prayer at Foxborough, by Mr. Samuel Seaver, 2 32
 Miss Lucretia Whitney, of Boston, 2 00
 The Foreign Mission Society of Dunbarton, N. H. by Maj. John Mills, jun. 34 00
 23. The Male Juvenile Society of Waitsfield and Faystown, Ver. by the Rev. Chester Wright, 24 00
 The Society of Friends to Morals and Missions in Westminster, Ver. by the Rev. Dr. Lyman, 22 00
 24. A Legacy bequeathed by Dea. Jonathan Lawrence, late of Ashby, by Mrs. Mary Lawrence, administratrix, 25 00
 25. The Female Cent Society in Chester, Orange Co. N. Y. for the Mission among the western Indians, by Mrs. Eleanor Thomas, Treasurer, 13 00
 Rev. James Thomas, for the same object, 4 00 — 17 00
 27. Avails of a Charity Box, kept by a female in the first parish in Dedham after defraying annual contributions, 1 00

Carried forward \$811 65

	Brought forward	\$811 65	Brought forward	\$214 04
A friend to missions in Pomfret, Con. for the Western Mission, -	2 00	support of a female heathen child, now in the family of the Rev. Mr. Poor, at Tillipally, called HARRIET NEWELL, by the Rev. Dr. Worcester,	9 00	
A monthly concert for prayer at Dracut, by Mr. Levi Spaulding -	1 62	20. By the Rev. Elisha P. Swift, from the Heathen School Society in Rockaway, N. J. for the support of a heathen child in the mission family, to be called BARNABAS KING, - - - - - 30 00		
A Barber's box, -	2 00	The Heathen School Society in Parsippany, N. J. for the support of a heathen child to be called JOHN FORD, 30 00		
The Female Cent Society of Bolton, county of Warren, Ohio, by Mrs. Dorothy Winter, Treasurer, -	12 00	A friend, for the Foreign Mission School at Cornwall, 1 00—61 00		
28. Mrs. Deborah Frothingham; an annual subscription, - - - - -	1 00	The Association in Francestown, N. H. for educating heathen children, by Mr. Moses Fisher, jun. Treasurer, - - - - - 18 21		
A female friend in Salem, -	4 00	The Female Association in do. by Miss Deborah Starrett, Treasurer, - - - - - 9 00		
30. A contribution in Holden, -	16 75	Individuals in Francestown, 3 77—30 98		
From members of the Rev. Dr. Worcester's and the Rev. Mr. Emerson's churches in Salem, to constitute the Rev. Cyrus Kingsbury, missionary to the Cherokees and Choctaws, a member for life of the American Bible Society, by the Rev. Dr. Worcester, - - - - -	30 00	The Young Men's Society in Farmington, Con. for educating heathen children, by Solomon Cowles, jun. Treasurer, - - - - - 30 00		
	<hr/> \$881 02	22. The Orphan's Friend Society in Grafton, Ver. for the education of heathen children in Bombay, by Miss Fanny Hall, Treasurer, - - - - - 5 03		
April 1. From the Juvenile Female Society in New Providence, N. J. for educating heathen children, by Mr. Elias Riggs, -	\$18 00	24. The Association in Boscawen, N. H. for educating heathen children, by the Rev. Ebenezer Price, 45 07		
Mr. L. Newton's school in Brimfield, for educating heathen children in India by the Rev. Jo. Vaill, 4 30		27. A friend to Missions in Pomfret, Con. for the school at Cornwall, 1 00		
Children in Mr. Jacob Hitchcock's school in Western, 1 51		Subscribers in Middlebury College for a child in the Mission School at Bombay, to be named SOLOMON METCALF ALLEN, by John Clancy, 35 00		
Miss Orra Hubbard, of Brimfield, for the Foreign Mission School at Cornwall, - - - - - 1 00—6 81		29. The Female Association in Concord, N. H. for ASA M'FARLAND, the second annual payment, by Miss Sarah Kimball, - - - - - 30 00		
A friend to the heathen in West Boylston, - - - - - 1 00		<hr/> \$461 17		
4. Several little girls in Middlebury, Ver. by Mr. D. Hemenway, 3 00				
8. An unknown friend, 60 00				
The Beneficent Society of young ladies in Newburyport, by Miss Mary Pearson, Treasurer, -	20 22			
The Female Charitable Society in Weathersfield, Ver. for promoting education and christian knowledge among the heathen in N. America, by Dea. N. Coolidge, - - - - - 4 41				
A young lady in Windsor, Ver. 50—4 91				
2. The Female Society of Dracut for educating heathen children, by Miss Betsey Stanley, Treasurer, 16 00				
14. A lady in Uxbridge for the benefit of heathen children in the west, 1 00				
15. The Rockingham (N. H.) Charitable Society, by J. Burley Hill, Treasurer, - - - - - 51 10				
From do. for educating a heathen child (the name to be given at the next payment,) 15 00—66 10				
15. A lady in Saybrook, Con. for the school at Cornwall, by Samuel W. Bean, 2 00				
Romeo Hoyt, of St. Albans, Ver. for the education of a child named ROMEO HOYT, the 2d semi-annual payment, 15 00				
3. An annual subscription by a number of young ladies in Salem, for the	<hr/> \$214 04	Carried forward	\$10 00	

* This donation was accompanied by the following note.

"I send three dollars a part of the saving of funeral expenses, for the Missionary Chapel at Bombay, having adopted a plan agreeable to my views of that simplicity which so solemn a Providence demands, and agreeable also to the feelings of the deceased. He remarked "that he wished all ostentatious parade and expense to be dispensed with. That he should sleep in his grave as quietly without it, and the money might do the heathen good."

24. Dr. Araunah Bardwell of Hartford county, N. C. 5 00

 \$15 00
 Total of Donations in April \$1,357 19.⁴

The following gentlemen are agents of the

* The Treasurer has received, in the course of a journey for his health, in which he is now employed, the following sums; viz.

From Mr. Jonathan Meigs, Savannah, \$20 00
 From a lady by Mr. S. C. Schenk, 2 00
 From Mr. Schenk, a part of the clear profits of the Panoplist, Vol. XIII, 6 00
 From Mr. Salmi Lethbridge, 10 00
 From Mr. H. W. Hills, 20 00
 From Mr. Joseph Cumming, 10 00
 From a gentleman who wished his donation to be entered as cash, 10 00
 From do. do. do. 16 00
 From do. do. do. 5 00
 From two gentlemen do. 4 00
 Avails of gold necklaces, and other trinkets contributed at the north, and sold at Savannah, 34 60
 Avails of a charity box kept in the family of the Rev. Dr. Leland, Charleston, for the education of a heathen child to be named TRUMAN OSBORN, 30 00
 From Mrs. Nathaniel Russell, for the

Board, and will receive and transmit donations; viz. Henry Hudson, Esq. Hartford, and Timothy Dwight, Esq. New Haven, Con. Messrs. Dodge & Sayre, Bookseller, New York. Mr. Thomas Singelton, Charleston, S.C. Mr. S.C. Schenk, Bookseller, Savannah, and Augustus Moore, Esq. Augusta, Georgia.

Foreign Mission School, by the Rev.

Dr. Palmer,	50 00
From Mrs. Mary C. Gregorie, for do.	
by do.	50 00
From Thomas Ford, Esq. Georgetown,	80 00
From Mr. A. Marvin,	20 00
From Mrs. Scriven, for American Indians,	10 00
From General Charles Cotesworth Pinckney, Charleston,	20 00
From a friend, a widow,	20 00
From Miss Lynch, for the American Indians,	10 00
From two sisters, the Misses Bowman's for do.	20 00
From Mr. John Haslett,	10 00
From Mr. S. F. B. Morse,	20 00
From Mr. Thomas Chiffelle,	10 00
From T. S. Grimke, Esq.	15 00
From Col. Daniel Stevens,	10 00
From Mrs. Amelia Bennett,	10 00
From Mrs. Stone, and Miss Stone, by Mrs. Bennett,	10 00
From Mr. Zebulun Ruddulph, Columbia,	5 00

**JOURNAL OF THE MISSION AT JAFFNAPATAM AND BATTICOTTA,
CEYLON.**

(Continued from p. 137.)

Jaffnapatam, January, 23, 1817. The Rev. Mr. Lynch left Jaffna for Madras, at which place he expects to reside some months. He kindly took charge of a packet of letters from us for America.

28. On Saturday last we all went to Tillipally to spend the Sabbath, and to attend to the ordinance of the Lord's supper. The day was pleasant, and about seventy natives were present on the occasion. To us it was an interesting and solemn season, on many accounts. It was the first time we had attended the ordinance together since we left Columbo; also the first time that we had celebrated either of the ordinances in presence of the heathens of Jaffna. We had experienced many mercies from the Lord to excite our gratitude. We were all alive, and in health. We had been delivered from dangers, particularly in coming from Columbo to this place. We had been brought in safety to the place in which we hope to spend our days; and our prospects of usefulness among the heathen were as good as we could possibly expect. We sat down to commemorate the dying love of our Redeemer, as we trust, with grateful hearts. We enjoyed sweet communion with Christ at his table, and with each other. The spectators present appeared attentive, and some of them interested in what they heard and saw. All the exercises were interpreted into Tamul. May the time speedily arrive, when multitudes of the heathen people shall sit down with us at these feasts of love.

Feb. 7. This morning received three letters from America. They contain the joyful news of the revival of religion in many parts of our native land. God has surely many mercies in store for our country, as well as for other Christian lands. The set time to favor Zion is come; for thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

This morning Mr. and Mrs. Richards left this place to fix their residence at Batticotta. The house is in a very unfinished state, and unfit to be inhabited. They will be obliged to live many weeks without a door or window in the house, surrounded by heathens, and six miles from any English family. This measure is rendered necessary, on account of the very great difficulty of carrying on work at so great a distance as we have hitherto been obliged to do. Mr. Meigs and family will continue some time longer in Jaffnapatam, to superintend that part of the work which must be done there. To forward the repairs to the best advantage, it is expedient that one of us should be at Batticotta, and the other at Jaffnapatam.

27. John Dewasagayan, a native catechist of Tranquebar, arrived in Jaffna, on a visit to his friends in this island; but principally with the intention of becoming acquainted with the missionaries. He is employed at Tranquebar in superintending, under Dr. Camerer, the native free schools established by the late excellent Dr. John. He is about thirty years of age, speaks and writes English very well, for a native of this country.

March 14. Received a circular letter from the missionaries of the London Society at Madras, containing an interesting account of the present state of all their missionary stations in India. Their mission, at present, appears to be in a prosperous condition.

21. Yesterday Mr. Meigs went to Batticotta in a boat with our interpreter, and returned by moonlight in the same manner. We encounter considerable difficulty in proceeding with our repairs at that place.

22. This day completes a year since we landed in Ceylon. It has fled rapidly away. What we have to do, must be done quickly; for in this hot and unhealthy climate life is peculiarly uncertain. Many mercies have we received from our heavenly Father.

23. The Rev. Mr. Glenie, one of the colonial chaplains, sailed this afternoon for Columbo.

April 2. Yesterday morning the brethren met by appointment at Jaffnapatam, to attend to public business. The same day received a bundle of books, pamphlets, and papers from Columbo. They came from America by way of Bombay.

7. The Roman Catholics have just finished their yearly celebration of Easter. As the house which we occupy at Jaffnapatam, is situated within a few rods of their principal church in this place, we have had ample opportunity of witnessing all their abominations, if we had been disposed to do it. But as we attended their ceremonies last year at Columbo, we did not judge it advisable to go to their church, because they take advantage of it when Protestants, and especially Protestant missionaries, are present on these occasions. They persuade their ignorant people, that we are pleased with their forms and ceremonies, and secretly unite with them in the worship of images. Although for these reasons, we did not enter their church, yet from the garden in which we live, we had a full view of their processions, and many of their ceremonies.

On Friday evening, after the ceremony of the crucifixion of Christ, we were so disturbed by the confused noise of the multitude, as to render it almost impossible for any one to sleep during the night. For the purpose of making a noise, and attracting the multitude, (for we could not conceive of any other design in it,) they employed not only their throats and many instruments of music, or rather of sound, but in a great variety of modes they burned large quantities of gunpowder. Again, on the Sabbath after the pretended resurrection of Christ, the tumult was shocking to the feelings of any enlightened Christian, who has not from his infancy been accustomed to witness such scenes, and to regard them in some degree sacred. The noise of the multitude appeared much more like that of an army preparing for battle, than of Christians engaged in the worship of a God of order. Our ears were saluted at the same moment by the ringing of bells, the blowing of trumpets, the beating of drums, together with the noise of many instruments somewhat peculiar to this country. The priests and the people formed a very long procession, and marched through the principal streets, carrying various images, and representations, designed to attract the attention of an ignorant, deluded populace.

The Roman Catholics in this district vie with the heathen at their annual festivals, in making great parade to attract the attention of the people. Indeed, their religion here, and in many other parts of India, exhibits an unnatural compound

of Christianity and heathenism. It is painful to observe the similarity between the tenets and ceremonies of nominal Christians and professed heathens. In a variety of instances, by opposing the errors of the one, you attack those of the other. We consider the condition of most of these people nearly as deplorable, as that of the avowed worshippers of the heathen images. For although many of them are strict in the observance of times, seasons, and ceremonies, yet we have the greatest reason to believe, that very little real religion exists among them. They are kept in the most profound ignorance of the Scriptures, and in slavery to their priests.

Yet, notwithstanding this, a few young men of this persuasion attend the school of the Wesleyan missionaries in this place, and some of them already begin to have their eyes open to see the errors of their church. This has created a considerable ferment among their priests and principal men, who are unwilling to have these youth continue any longer in the school; but we believe, that a considerable number of them are so strongly attached to the missionaries, that they will not easily be persuaded, or forced, to abandon their instructions. The Spirit of God appears to be operating on the minds of a few, who seem considerably affected by the truths of his word, which they daily read and hear explained. We trust, that in due time, many of them will be brought to a knowledge of the truth as it is in Jesus.

8. Some of the Brahmins frequently call at Batticotta and converse with Mr. Richards. One of them is a sensible man, who has sent his son to be instructed in English. We have not yet a regular school established; but several native boys and young men come here to receive instruction from us. We have also one little girl, the grand daughter of the *Mudliar*, who lives near us, who is taught by Mrs. Richards.

10. Last evening about ten o'clock killed a large *Cobra Capella* (hooded snake,) in our back *veranda* at Jaffnapatam. It is one of the most poisonous serpents in this country. It possesses the singular power of expanding the skin on the back of its neck, producing an appearance very similar to the wings of a flying squirrel. When thus extended it presents to the eye the most beautiful arrangement of colors.

11. This day the Malabars commence their year. They reckon according to the old style, accounting this the first day of April. All work, except that of absolute necessity, is laid aside. Most of the natives perform no labor from Wednesday till Monday. The first day of the new year is spent in visiting, feasting, and play. The reason assigned for visiting and feasting is, that they do not know that they shall live through the year, and therefore they wish to call their friends together, and eat with them. Mr. Richards at Batticotta found only one among his laborers who was willing to work on that day, and he did it because he was very poor. The people, though extravagantly fond of money, will not receive it on the anniversary of the new year.

12. Last night at twelve o'clock all the possessors of rice fields went into them, and spent a few minutes in digging up the ground. The owners of gardens did the same. Should this be neglected, they say their rice will not grow, and the men and cattle will be sick.

13. Received a letter from the Rev. William Ward, Serampore, in answer to one which we addressed to him on the subject of Tamul types. He engages to have a fount of types finished, in six months after the receipt of our order for the same. Thinks that European or American paper will be necessary for printing the Scriptures; but that Chinese paper will be sufficient for small tracts.

14. The Rev. Christian David arrived at Jaffnapatam, from Columbo, where he has resided for little more than a year. He expects now to continue in this place.

28. Held our monthly sacrament at Tillipally. D. Bast, Esq. attended as a spectator.

Sabbath, May 4. A number of people being collected at Batticotta, Mr. Richards for the first time attempted to preach to them. He had one of the Rev. Christian David's scholars for an interpreter, who gives some evidence of piety. His Christian name is Nicholas. Among his hearers were the Brahmin and his son above mentioned. The people were generally attentive, while he spoke to them about half an hour, and prayed. It was an interesting season. The thought is animating, that the Gospel of Jesus Christ is again published in a part of the

earth where spacious churches have many years been entirely forsaken, till many of them have gone to ruins, and heathenism has been rapidly gaining ground, till scarcely a vestige of Christianity remains. Almost all those who were baptised in infancy, are now ashamed to confess the fact, and are bold to acknowledge themselves heathens. May the Lord grant, that his Gospel may never again cease to be published in this place, and that all these idol temples and altars may soon totter to the ground, and His name alone be exalted.

May 6. Heard the good news of the arrival of three more Wesleyan missionaries at Point de Galle. Their names are William B. Fox, Thomas Osborne, and Robert Newstead. Two of them have wives. They are much wanted on the Island, as there are many good stations yet entirely unoccupied, and several more at which there is but one missionary.

12. Yesterday Mr. Meigs preached at Batticotta through our interpreter to thirty or forty hearers, who in general were quite attentive. We now expect to be able to preach regularly to the people every Lord's day. We hold public worship in the house at Batticotta, as there is one large room convenient for the purpose.

16. A central eclipse of the sun visible. It presented a beautiful appearance during the few minutes in which it remained central. The sky was clear, yet the sun emitted but a faint light. The contrast between this faint light, and the usual glare of a vertical sun, was strongly perceptible. During the eclipse the thermometer fell several degrees, and the air became much cooler.

The native Malabars have some very singular notions respecting the causes of an eclipse. Their astronomy teaches, that there are two planets, one called *Ragoo*, and the other *Cadoo*, in the shape of serpents, which in eclipses intercept the light of the sun and the moon; the former causing an eclipse of the sun, and the latter that of the moon. But the common people, and most of the Brahmins, have much more gross ideas of the subject than these. They tell us that there is a large snake in the heavens, which bites the sun or the moon in an eclipse, and that when the eclipse is total, the snake swallows the sun or the moon. The Brahmins take these opportunities to visit the houses of the principal inhabitants to receive presents, or perhaps their extortions might more properly be called tribute. The principal articles which they collect from the people on these occasions, are fruits and vegetables. Many of the people also take rice flour, and make into some kind of cake resembling a serpent, which they present to the Brahmins, probably supposing, that through their intercession, these will have some effect in healing the wound, which the sun has received from the great serpent in the heavens. On these occasions also, the Brahmins always carry their almanac and read it to the people.

18. Yesterday being cloudy, the men at Batticotta told us that the sun was sick, in consequence of the wound he had received from the serpent the day before, and therefore he could not shine upon us. None of the natives will eat any food during the time of an eclipse. They believe, that if they do, they shall certainly be sick immediately after it. Another of their customs is to bathe in the sea as the shadow is passing off. These ceremonies they perform in eclipses both of the sun and of the moon.

19. The south west monsoon has now fully set in, and the weather is cooler and much more pleasant. The winds began to blow briskly on the 14th ult. For the last two months, the weather has been excessively hot and uncomfortable.

28. On Monday last John Dewasagayan left Jaffna for Tranquebar, and proceeded as far as Kaytes, a small port about eight miles beyond Batticotta, on the west. But not finding an opportunity to sail immediately, he came back and spent the day with brother and sister Richards. He is a very amiable and interesting man. His personal appearance is prepossessing, his talents good, and he appears to be ardently pious. With great meekness, and unassuming manners he is well fitted to gain the affections and confidence of his deluded countrymen. His usefulness and activity are great in the station in which Providence has placed him, and encourage the hope that he may become another Christian David, if his life should be spared.

June 4. Mr. and Mrs. Meigs have removed from Jaffnapatam to Batticotta. The house is yet in a very unfinished state, but so far repaired as to render it in some sense habitable, though by no means a comfortable dwelling, for want of good floors. There is but one floor completed in the whole house. These floors

will be made of mortar, the surface of which is rendered very hard and smooth. If formed of timber and boards they would be much more expensive, and in a short time would be destroyed by the white ants, except those of a chamber.

(To be continued.)

*Copy of a Letter from the Rev. Mr. Fisher, one of the East India Company's Chaplains in Bengal, to the Rev. Mr. Thomfison, of Madras.**

"You know Anund Messee is baptised. The other day he asked my permission to go over for a few days to Delhi. During his stay at Delhi a report was in circulation, that a number of strangers from several villages to the west of Delhi had assembled, nobody knew why, in a *tope* near the imperial city, and were busily employed, apparently in friendly conversation, and in reading some books in their possession, which had induced them to renounce their cast, to bind themselves to love and associate with one another, and to intermarry only with their own sect, and to lead a strict and holy life.

"This account filled Anund with great anxiety to ascertain who and what they were, and he instantly set out for the *tope*, which had been pointed out as a place of their rendezvous. He found about five hundred people, men, women, and children, seated under the shade of the trees, employed, as had been stated to him, in reading and conversation. He went up to an elderly looking man and accosted him, when nearly the following conversation ensued.

Anund. 'Pray who are all these people, and whence came they?' 'We are all poor and lowly, and read and love this book.' 'But what is this book?' 'The book of God.' 'Pray let me look at it if you please?' On opening the book he found it to be the Gospel of our Lord, translated into the Hindostan tongue, many copies of which seemed to be in their possession, some printed, and others written by themselves. From the printed ones, Anund pointed to the name of Jesus, and asked, 'who is that?' 'That is God. He gave us this book.' 'When did you obtain it?' 'An Angel from Heaven gave it to us.' 'An angel?' 'Yes, to us he was an angel; but he was a man, a learned Pundit.'

Doubtless, these translated copies must have been the books distributed five or six years ago by the missionaries. 'The written copies we write ourselves, having no other means of obtaining more of this blessed Word. These books, said Anund, 'teach the religion of the Europeans. It is their book, and they printed it for our use. Ah no, replied the stranger, that cannot be; they eat flesh. Jesus Christ, said Anund, teaches that it does not signify what a man eats, or drinks. Eating is nothing before God. Not that which entereth into a man's mouth defileth him, but that which cometh out of his mouth, this defileth the man; for vile things come forth from the heart. Out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, and these are the things that defile a man. That is true; But how can it be the European's book, when we believe it is God's gift to us? He sent it to us at Hurdwar. God gave it long ago to the *Sahibs*,† and they sent it to us.'

"I find from Anund, that these Testaments were circulated at Hurdwar, (I believe by Chamberlain,) and falling into the hands of different persons, residing in different but neighboring villages, they were soon found to be very interesting records, and well worth the attention of the people.

"A public reader appears to have been selected by themselves, for the express purpose of reading this miraculous book; and their evenings have been habitually spent for many months in this blessed employment, crowds gathering to hear God's Book. The ignorance and simplicity of many were very striking, never having heard of a printed book before, and its very appearance was miraculous. A great stir was excited by the gradually increasing information hereby obtained, and all united in acknowledging the superiority of the doctrine of this book to every thing they had hitherto heard or known.

"An indifference to the doctrine of *cast* soon manifested itself, and the interference and tyrannical authority of the Brahmins became more offensive and contemptible. At last, it was agreed to separate themselves from the rest of their Hindoo brethren, and establish a party of their own; choosing four or five, who

* It may be recollected that reference is made to this article, in the letter from the missions in Ceylon, in our last number, p. 178.

† Masters.

read the best, to be public teachers from this newly acquired Book. The number daily and rapidly increasing, especially among the poor, at last suggested the idea of convoking a public meeting of all their congenial associates, and of ascertaining how many accepted the newly acquired doctrine. The large grove of trees near Delhi seemed a convenient spot, and this interesting group had now met for the purpose, when Anund's visit took place. They seemed to have no particular form of congregational worship, but each individual made daily and diligent use of the Lord's prayer.

"Anund asked them, Why are you all dressed in white?" "The people of God should wear white raiment" was the reply, "as a sign that they are clear and rid of their sins." Anund observed, you ought to be baptised into the name of the Father, and of the Son, and of the Holy Ghost. Come to Marat. There is a Christian padre there, and he will show you what to do. They answered, 'Now we must go home to the harvest, but as we mean to meet once a year, perhaps the next year we may come to Marat.' In consequence of this information, I have thought it advisable to make all possible further inquiry respecting these promising blossoms of hope; and I hope to be enabled very soon to give you more definite information."

REVIVALS OF RELIGION.

A Letter from the Rev. James Johnson to the Rev. Dr. Morse, dated Plattsburg, N. Y. March 11, 1818.

REV. AND DEAR SIR,

WHEN I last wrote you, I promised to give you a particular account of the work of grace, which God has been carrying on, for some time past, within the county of St. Lawrence, and now, Sir, shall submit it to your disposal.

It is the prerogative of God to bring light out of darkness, and in seasons of the greatest discouragements to manifest his saving power. This he has eminently done in his gracious visitations to a number of towns in this vicinity, during a few months past.

The last winter God was pleased to pour out of his Holy Spirit on different parts of the county of Franklin; and especially on Malone and Chateaugay; where there was a very great harvest of souls. In the latter place, where the ordinances were never before enjoyed, a Congregational church and a Baptist church were organized, and about fifty added to each. From this revival precious fruits remain. So great and general is the change of morals in Chateaugay, that it is noticed by strangers passing through the town. God still remembers them, and both in this town and Malone, the religious prospects are very flattering.

While this good work was advancing, and affected almost every part of Franklin, the county of St. Lawrence appeared to be entirely passed by, and scarcely did we receive a drop of the rain of righteousness. But the present year God has shown himself to be gracious. Last year a small church was organized in Gouverneur, which was attended with happy effects. A seriousness immediately commenced among the people, and in a few weeks the number of members in the church was doubled. A considerable work has been carried on, during the summer and fall, and not less than forty or fifty are the hopeful subjects of grace. There is a Baptist church in this town, with which most of the converts have united, principally on account of the Congregational church being unable to obtain a Minister to receive them, and administer the ordinances.

At Black Lake, God has also poured out of his Spirit, and the work has been considerably general. I understand, a Presbyterian church has been gathered at that place, within a few weeks. The number of hopeful converts cannot be less than thirty. This people are entirely destitute of religious instruction, and are exposed to embrace the opinions of any errorists, that may come among them. But the *foundation of the Lord standeth sure*; and those who are united to Christ will be kept from fatal errors. The town of Madrid has been visited, and quite a number has been added both to the Congregational and Baptist churches.

Stockholm is also a favored town. Five years since God graciously visited this place, and about thirty were the hopeful subjects of grace. Since that time

here has been an almost continual dropping of divine influences. But within a few months God has appeared with manifestations of his power, in making sinners *willing* to be saved. On the first Sabbath of December twenty-three were united to the church, four of them by letter. Several had been previously admitted, and as large a number is expected to unite at the next communion, on the first Sabbath in March. Twelve, or fourteen, have united to the Baptist church. Almost every man in the eastern part of the town, possessing any degree of influence, is a professor of religion. It is believed the work is not yet at an end. The minds of many young persons appear to be solemnly impressed, and there is reason to hope, that God is bringing in the children of his covenant.

In Hopkinton the work commenced the latter part of the autumn, with great power, and the whole town appeared at once to become solemnized. But in a few weeks, a melancholy dispute respecting baptism ensued, and the Spirit was grieved away. This is the first time that this town has been thus visited, and alas! how soon contending about *rites* and *forms*, unmindful of the *one thing needful!* About twenty are the subjects of the work. The Rev. H. S. Johnson divides his labors between this town and Stockholm.

In Russel God has appeared to build up Zion the present winter. Here have been, for several years two little languishing churches, a Congregational church and a Baptist. Religion has been at the lowest ebb. Very little attention has been paid to missionaries, (for they have no minister of their own,) or to their instructions; and ministers passing by have doubted the propriety of laboring with them. But here have been a number of praying females, who have sighed and mourned for the abominations of the people. For their sake the town has not been neglected. And in answer, no doubt, to their prayers, the Spirit has been poured out upon them; for they had held private prayer-meetings, for some time, to pray for their graceless husbands, and graceless neighbors. From twenty to thirty are the hopeful subjects of grace, of whom a majority are males. Among these are a number of the greatest opposers in town. One was the Physician of the town, a confirmed *deist*, and as great an opposer as I ever met with. He was suddenly convinced of the fallacy of his system, and, filled with anguish and horror, went to a neighbor's house, calling them out of bed before the day appeared, saying to them: "*I am undone, I am undone, for Jesus is the only Savior, I have rejected him.*" He continued in this agony, which nature could scarcely support, about forty-eight hours, when his burden suddenly left him, and he felt a sweet serenity of mind, and was immediately heard recommending to his old companions that Savior, whom he had lately been reviling. The man gives pleasing evidence of the work of grace; but for the reality of this sudden change, we must wait for the fruits. We trust the work, in this place, has not yet terminated. May our expectations be realized, and many be born into the kingdom.

There has also been a great revival of religion in De Kalb, and the consequences of it are truly happy. By looking at the religious state of this town, we more clearly discover the hand of God, in the late reformation. The town has been settled as long as most of the towns in the county, with regular, industrious people; and they have continued free from the most open vices, which have prevailed in the county. Five years since I visited this town, and found but one male professor of the Congregational order in town; and he had greatly disgraced his profession. I since learn that there was one other, but he had so apostatized, that his light was entirely extinguished. About a year since another male professor removed into town. A number of Baptists resided in town of a similar character. The people have had but little preaching, except the two years past, during which they employed a Baptist elder. The state of things continued, when I was requested, in July last, to visit the place; and, if practicable, to organize a church. I attended, but the prospect that a church could be gathered, was very unfavorable. However, the inquiry respecting a church excited attention; and when I returned in a few days after, the appearances were more flattering, and one person appeared to be under conviction. A few persons had, some time before, instituted a prayer-meeting, the design of which was to implore a blessing upon their feeble exertions for the organization of a church. The few professing Christians began to be engaged. The prayer-meetings were more and more interesting, and more generally attended. Seriousness began to be manifested in the countenances of the people, and hopes were entertained that God was beginning a good work on the hearts of many among them.

On the last of August a Presbyterian church was organized, consisting of four males and six females; two by new profession, and the rest by letters from other churches. The ordinances were administered, and a number present, who had families of children, never saw them administered before. The exhibition was awfully solemn, which, with the discourses delivered on the occasion from Matt. xxv, 6, made a deep impression on the minds of a large assembly. God appeared to be present in very deed, and this day may be considered the commencement of the awakening. The work gradually advanced till Wednesday, the 24th of September, when many were awakened by a discourse from Joshua xxiv, 15. A death-like silence prevailed, except when interrupted by deep sighs and groans, that could not be suppressed. I said to myself, *Verily the Lord is in this place!* And I anticipated the joy that would result from the conversion of many in that assembly. In this I was not disappointed! On the next Sabbath evening a Pentecost season was experienced, which it will be impossible to describe. The church prayer-meeting above-mentioned was attended immediately after the public exercises of the afternoon, in consequence of a shower of rain, which prevented the people from returning home from meeting. A shower of rain descended at the same time, both from the nether and upper springs. For soon after the opening of the meeting, a man, who had been awakened the Wednesday before, rose and related what God had done for him, in bringing him out of darkness into his marvellous light; and in a few moments, almost every one in the house, who had not previously entertained a hope, was in tears, and many crying out "*What shall I do?*" It was observed, that the Spirit appeared to come down with such power, that the people bowed, as though a weight had been, falling upon them. A great part of the assembly, who were not previously awakened, were at this time brought to a discovery of their miserable situation, as sinners. A number of persons, who were at a distance from the place of worship, were under similar impressions of the Spirit at the same moment, and were constrained to acknowledge their lost condition, and implore forgiveness through Jesus Christ. A similar display of divine power was experienced on the next evening, and soon after in a remote part of the town, where the work had not before commenced. After a discourse in the evening, it was thought proper to pass a little time in conference, and almost suddenly the whole assembly became deeply affected. The most hardened sinners were in tears, and unable to resist the Spirit. From this moment the work became general in that part of the town.

These seasons will be long remembered, but they can never be described; for even an angel's pen would do no justice to the subject; nor can an angel's tongue render sufficient praise!

On the 16th of November, thirty persons were united to the church, and fifty-five sat down at the table of their common Lord. On the 11th of January, sixteen were added. Thus in a wilderness, where no church had been gathered, and where the ordinances had never been administered, till the 31st of August, there is now a regular church of fifty-six members, embracing almost every influential man in the town. The whole number of adults in town, exclusive of one neighborhood, to which the work did not extend, is two hundred and thirty-three. About thirty of these were professors of different denominations previous to the work. And the whole number that profess to have passed from death to life, is one hundred and sixteen. Of these are thirty-three husbands with their wives. A majority of the subjects of this work are males, and of every age from eleven years to sixty-five. That these will all persevere is not to be expected; but that a greater part of them will be found at the right hand of the Judge, in the day when he shall make up his jewels!

Those who have united with the church give pleasing evidence of the reality of their change, and several more are expected to unite soon. The most perfect unity prevailed among the converts for a considerable time, and every possible exertion was made to preserve that unity, so honorable to religion. But in the latter part of November an unhappy division was occasioned by a proselyting spirit, and about thirty of the converts were drawn away to the Methodists, and an end was put to the awakening by the contention.

Among the subjects of this work are some of the most dissolute in morals, and dangerous in principles. I will give a single instance. Gen. B. was a man of liberal education, and brilliant talents. He had amassed a large estate, enjoyed

all the honors the town could bestow upon him, and received the appointment of General in the late war. He lost his property, and on returning from the service, he gave himself up to complete dissipation, and became confirmed in the principles of *deism*. When the late work commenced he was most violently opposed. After a few weeks, when exulting in his deistical principles while walking alone, supposing he had found an argument that would overthrow Christianity, he was instantly thrown into a state of profound darkness; his system was gone, and his sins were set in order before him. To use his own words: He looked down, and destruction was uncovered, as dark as blackness itself; he looked before him, and his sins rose like mountains on mountains, till they reached the heavens, and above them, he saw an angry God frowning upon his soul. Soon after, in a public conference, he made the most humble confession, and entreated the prayers of God's people, that he might be enabled to live in new obedience. He said, when he set out in the world, his object was to make money, and he had made it; but it gave him no satisfaction; he sought for honor, and had obtained it; but it afforded him no enjoyment; he had sought for pleasure, and had sunk down into beastly dissipation; but it was vexation of spirit. He soon obtained a hope, that through Christ his sins were forgiven, and has since united with the church. When he appeared before the church to relate his experience, though he could command an army, and lead them to battle without dismay, he was pale, he trembled, and his voice almost entirely failed him. He is a pillar in the church, and as yet, his *path is as the rising light, shining more and more*.

Thus, Sir, I have given you a very inadequate description of the work of grace in this county, to the most of which I have been an eye-witness. And often have I stood still to see the salvation of the Lord. In eighty-six days, that I have labored in this vicinity, in the service of the General Assembly, I have preached eighty-four discourses, baptised one hundred and twenty-three persons, and admitted eighty-nine to the church; and notwithstanding these multiplied labors, and constant exposure to wet and cold, my health has never been more perfect, since I have been in the ministry.

In this County of twenty towns, comprising about ten thousand inhabitants, there is one minister, who labors in Hopkinton and Stockholm, but the western half of the town of Stockholm is missionary ground; and a minister in the western part of Madrid, the east part is destitute, leaving seventeen towns entirely destitute of any competent religious instruction. Some of these would be willing to do something towards supporting a minister, if one could be obtained; but the scarcity of provisions, during the two last years, has reduced the people so generally, that they feel unable to afford a minister much encouragement. This part of the State is in a deplorably destitute situation, and is becoming more destitute as the number of the inhabitants increases. Instead of four ministers, which we have had laboring in the County, we now have but two, and one of the two is engaged for one year only. Who can cast his eye over this part of the Gospel field, already white, and not raise his heart to the Lord of the harvest, that he would send more laborers into his harvest! The propagators of error are pouring in among us like a flood, and we have none to oppose their progress. Now is the time to do something, and if we had skilful laborers, much, very much, might be done. Do, Sir, remember us, and use your influence to send a number of missionaries into this part of the country, as soon as possible. Do the heathen call for the assistance of the religious world? So do we, with a voice still more distressing! For we enjoy just light enough to sink us infinitely below the heathen, while we are destitute of the means, that are necessary to lead to heaven. Must the destitute heathen be supplied by your Societies? So must the destitute of your own brethren, or they must go down to death, without any saving knowledge of the Savior of sinners. A little assistance, afforded at this favorable opportunity, may deliver many souls from death, and save this people from a multitude of sins.

JAMES JOHNSON.